

The World Tomorrow

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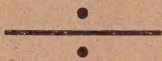
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Vol. IX.

FEBRUARY, 1926

No. 2

H O M E S



Mary Ross
Beatrice M. Hinkle
Louise Atherton Dickey
Dorothy Canfield Fisher

Evans Clark
Royal W. France
Paterfamilias
Ernest R. Groves



The Fellowship Press, Inc.
104 East Ninth Street, New York, N. Y.

The World Tomorrow

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The World Tomorrow

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John Nevins Sayre, President; Kenneth E. Walser, Treasurer; Grace Hutchins, Secretary.

EDITORS
Devere Allen and Anna Rochester
ASSISTANT EDITOR
Coley B. Taylor

CONTRIBUTING EDITORS
Sarah N. Cleghorn, Zona Gale, Henry T. Hodgkin, John Haynes Holmes, Paul Jones, Rufus M. Jones, A. J. Muste, W. E. Orchard, Richard Roberts, A. Maude Royden, Vida D. Scudder, Norman Thomas, Ridgely Torrence, Harry F. Ward

BUSINESS EXECUTIVE
Grace Hutchins

ADVERTISING
Esther T. Shemitz

OFFICE STAFF
Ada Lichtenstein, Grace Lumpkin, Jeanette Randolph, Mollie Rosen, Mary Schneider

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WHO'S WHO IN THIS ISSUE

EARL BIGALOW BROWN is an Ohio poet who contributes to various magazines.
LOUISE ATHERTON DICKEY is a contributor to various magazines.
DOROTHY CANFIELD FISHER is a well-known writer. Her novel *The Home Maker* is of special interest in connection with this discussion.
ROYAL W. FRANCE is a lawyer and active president of a large textile company. He contributes to periodicals occasional articles on economic and social questions.
ERNEST R. GROVES is Professor of Social Science at Boston University. Much of his writing has dealt especially with family problems.
BEATRICE M. HINKLE, M.D., is a New York physician who specializes in psychiatry. Her book, *The Recreating of the Individual*, will be remembered.
HELEN HOYT contributes verse to various magazines.
HARRY W. LAIDLER is one of the Executive Directors of the League for Industrial Democracy.
PATERFAMILIAS would be well-known to readers of THE WORLD TOMORROW but he refuses to allow us to reveal his identity.
MARY ROSS, since her marriage, has had varied experience with and without a job outside the home. At present she is Associate Editor of *The Survey*.
MARY VAN KLECK is Director of the Division of Industrial Studies of the Russell Sage Foundation.
JUSTINE WATERMAN WISE has been an active member of the National Student Forum. Since her graduation she has done labor research work and studied law.
The cover decoration is a scissor picture by Mary L. Sutliff of the faculty of the New York Library School.
We should note two omissions from our January number. The translation by C. H. Liang of the poem *I Am a Chinese* and the cartoons from the *Eastern Miscellany* were secured through the friendly assistance of Jerome T. Lieu of the Chinese Students Alliance in U. S. A. The article on Chinese literature with which the book review section opened was part of a longer article published in the *Educational Review*, Shanghai.

The Point of View

"HOME is the place you can always come back to and know that you have to be taken in." The anonymous cynic who devised this definition may very well be one whose voice under the proper stimulus quivers with emotion at the mention of home and mother, for so contradictory and so groping is most of our thinking about home. And, of course, he is partly right both ways, as the lonely men and women of middle age who have no families and no home but a room, or less, can abundantly testify. We have, all of us, men and women, old and young and middle aged, the perennial need of intimate companionship, and of the spot where one can have privacy and understanding and freedom and affection and a genuine part in a living group. The adjustments of homeless grown-ups and orphan children, and of young people whose homes have failed to develop the best that is in them, might well be the center of a discussion on homes. We have not forgotten these aspects although we have omitted them entirely from this number.

ATTENTION here is centered on the adjustments of parents with one another and with their children, and most of the writers have assumed that the provision of the material wherewithal for some fair standard of comfort is not a difficult part of the problem. There again, we realize, and we believe our contributors realize, that this assumption further limits our subject. Actually, the question of homes leads out into all the complexity of our unjust economic relations. We cannot satisfy any

of the diverse ideals set forth in this number until the worst poverty is abolished.

IS homemaking a profession—and if so, for whom? What are the indispensable elements in a home? Does the modern home meet the needs of growing children? Would the further breakdown of home life and the socializing of the care of children help or hinder progress? And who is going to wash our dishes? In the very diverse answers to these questions given in our articles this month every reader will find much with which to disagree. If the number does not bring some hot replies we shall fear that you have filed it—or thrown it away—unread. Every writer of an article is a father or a mother. Dr. Hinkle is also a psychiatrist. Mary Ross is also an editor. Dorothy Canfield Fisher is also a writer of distinction. Mrs. Dickey who "practices what she preaches" and regards homemaking as her chief career has nevertheless managed to write frequently for the magazines. Professor Groves is also a sociologist, and, of course, the other fathers, Evans Clark, Royal France and "Paterfamilias" have their own special work outside the home,—but that is expected of fathers.

KATE RICHARDS O'HARE is the subject of the portrait in THE WORLD TOMORROW's *Family Album* this month. With the other features unrelated to the central topic of the number—the comment on the world about us *As We See It*, the items which are *Not in the Headlines*, and the column on *Worth While Plays*—we have included our occasional column on *The Pamphlet Library*.

The World Tomorrow

A Journal Looking Toward a Social Order Based on the Principles of Jesus

Vol. IX.

FEBRUARY, 1926

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You Can't Lay Down the Law

DOROTHY CANFIELD FISHER

WHEN a reporter put to Conrad the stupefying question, "Which is your favorite book?" the author replied, "That depends on the day." This limpid answer was far too profoundly true for the reporter to grasp and the next morning his newspaper reported that "Mr. Conrad, upon being asked for his favorite book, replied, 'That wonderful old classic, entitled, That Depends on the Day.'"

Every discussion of homes and home-making brings this story vividly (not to say passionately) into my mind. With the formula, "It depends on the people involved," I defend myself energetically from the almost irresistible temptation to say foolish things, in answer to the questions always being put to me, either in public discussion or in the innumerable letters from unknown correspondents which fill my daily mail:—"Should the mother of a family take care of her own babies or have a nurse?" "Should the father share in the physical care of the smaller children?" "Is it good for children to go to boarding-schools, or should they be kept with their families?" "Are meals at home important enough to pay for the trouble?" And so forth and so on endlessly. My correspondents (I know them well after many years of contact with them) demand nothing less than a yes or no answer. But their questions depend entirely upon the people concerned. Any answer would be wrong unless I knew (as only the people in the situation can know) the whole history of that family, and the plus and minus elements of everybody's capacities, tastes, aspirations. I always feel like writing them, "I will answer your question, 'What is the right attitude for me to take about my husband's reproof of the children?' if you will answer this question of mine, 'How big is a house?'" Or, "Suppose you wrote to a doctor who had never seen you, and asked him, 'Ought I to cut out sugar from my diet?'"

I NOT only think that positive rules about the arrangement of home life are useless; I am convinced that they are really dangerous. And do not let us think that we moderns are free from the desire to lay down rules, just because we see that the rules of former generations were

not good ones. When public opinion shut up every woman in the walls of her own house and home, it thwarted and deformed and embittered many strong and vigorous personalities and turned many homes into hells. There is more to be learned from that bad example than we usually think. What was thoroughly objectionable in that state of things was not the dictum that married women should always stay at home, but the idea that public opinion should presume to lay down the law indiscriminately about that detail. We are in no danger now of trying to force married women out of the professions; but we are still in danger of trying to decide their own business for them, instead of trying to train them to be strong, intelligent, conscientious human beings, and then leaving them to make their own decisions. We are in just as great danger as our crinolined grandmothers of forgetting our real purpose—namely to create a truly desirable home life—by whatever means seems best for that purpose. Putting all women into professions is not going to turn the trick, any more than keeping them all out. We have just the same tendency as the generations before us, to love the rules we make, rather than to keep our eyes fixed upon the result we wish to produce.

The success of marriage and parenthood and home-life depends so wholly upon the different personal factors involved that I often feel that the best thing public opinion can do is to remove from the people struggling with the problem the baleful incubus of its prying eye and its preconceived opinions. Put it mathematically;—consider that a perfectly successful marriage and home would be marked 10. Nobody in this life ever reached perfect success, but 9 is enough to make everybody concerned quite strong and healthy and contented. Our tendency (we representing public opinion) is to say with apparent logic, "9 is a multiple of 3. There are three factors involved. Let the father contribute this third, the mother this other third, and the children this last third, and there you are!"

But outside the pages of an arithmetic, there you never are with any such methods. Perhaps the mother can better contribute another third than the one traditionally allotted to her; perhaps she can give less than an arithmetical third, but

a precious and vital element which outweighs the rest in real importance. Perhaps she has so much vitality that unless she has outside activities she will unconsciously snatch the others' parts away from them, leaving them nothing to do. Perhaps on the contrary, she has so little, that they will need to help her out at times.

An instant's thought shows that the children's strength and hence contribution to the family must vary with every day's growth, and (although this is not so obvious to the eye) this is quite as true of the grown-ups. The balance cannot be struck once for all, but must be renewed every day by an alert, informed, attentive intelligence. What can be known about it by anybody outside? The solution of the problem *must* depend upon the good sense or good feeling of the people inside the family. The best we can do is to remove as many prejudices as possible which might hamper the free use of their ingenuity and resourcefulness.

Do I think then that there is nothing positive we can do to help along the cause of good homes? Do I think there is nothing to answer the woman who writes anxiously to ask what she shall do about taking a job in an office? No, I don't think that, at all. But I do think that, without meaning to, she is enticing us to set our feet in the old, old trap of dogmatism. I do think that public opinion has something better to do than to decide that question of detail for her. It seems to me that public opinion (that means all of us) can play a useful, indeed indispensable, part in the solution of the problem by continually redirecting everybody's attention away from the distracting details and towards the end we wish to reach, namely self-respecting, happy, intelligent and healthful relations between men and women and their children. We are all so fatally subject to the human (or is it simian?) tendency quite to forget what we started to accomplish in our partisan enthusiasm for some tool connected with the undertaking, or alas! in mere vacuity of mind!

THE most positive thing public opinion can do is to repeat and repeat that living-together is an art, a beautiful, civilized art, to be achieved by the interplay upon each other of the variable personalities in it, rather than by any set combination of fixed quantities. The most useful thing it can do is to sound all its trumpets in honor of the magnificent possibilities of this beautiful art, to animate to high-hearted ardor those who undertake it, to give them faith in the possibility of success, to cut down unnecessary limitations on their ingenuity and then to leave them to their sacred struggle with their own limitations.

The people actually engaged in that breathless, day-by-day struggle are prone not only to lose sight of the woods for the trees, but to lose faith in the very conception of success, and to blame the institution of family life for what their own incompetence or faint-heartedness brings upon them . . . as though children stumbling in their sums should blame the institution of arithmetic. Then it is that public opinion may legitimately bring pressure to bear upon them, may justifiably blame, or exhort, or hearten them onward, through its experienced conviction that there is no life possible for the majority of human beings which offers anything like the durable and noble satisfactions of family life, ordered intelligently and magnanimously.

We are foolish when we tell married people, "The wife should have a profession," or, "the wife should not have a profession," "co-operative housekeeping is the only solution," or, "absolute privacy is the essence of home-making." But we might be very useful if we cried with real ardor and enthusiasm, "There is nothing more worth while than to keep family relations adjusted truly and finely," and, "It can be done! It can be done! If you don't succeed with one arrangement, try another. But don't lose heart, and don't accept the mediocre, and don't confuse externals with essentials."

WE can help create good homes only by deepening and enriching the general conception of what a good home is, so that young people will not be satisfied with poor ones. No self-respecting American couple, confronted by the advertising pages of our magazines, is contented with poor, antiquated plumbing. If we had the energy and continuity of purpose of our advertisers we could by holding up the ideal of gay, harmonious and interesting family life, as certainly work upon our young couples to be ashamed of a dull or bickering home.

"What constitutes a home?"

Any relationship which, for the people involved, comes as near as humanly possible to providing everybody in it with the best background for his healthful growth and activity.

"But that's so vague," clamor my unknown correspondents, thirsting for a rule of thumb which will obviate any thought and effort on their part, and for the failure of which they can hold someone else responsible. "That's so vague, so up in the air, so abstract. We want something positive and helpful. Come down to earth now and tell us something really useful, such as WHO IS GOING TO WASH OUR DISHES?"

To which I answer, "I will let myself be cut into a thousand pieces before I will try to tell you who is going to wash your dishes. The question of who should wash your dishes depends upon deep and eternal principles of right and expediency which nobody but yourself can apply to your own life."

(But to myself, so inveterate is our craving for the comforting narrowness of definite rules, I add *sotto voce*, "Of course I think that everybody ought to help in washing the dishes.")

Parsley

THE kitchen was cross.

I wished I could put it all in the chopping-bowl
And chop!
But when the juices of the parsley
Started seeping out,
Pungent,
Green,
It was so cheerful that I too had to feel green,
Fresh-leaved;
And the kitchen began to smile.

HELEN HOYT.

What Constitutes a Home?

I

By LOUISE ATHERTON DICKEY

*" . . . wish to all
Flowers in the garden, meat in the hall,
A bin of wine, a spice of wit,
A house with lawns enclosing it,
A living river by the door,
A nightingale in the sycamore"*

A GOOD wish, surely, for every child of man, that he have a world of spaciousness and freedom in which to grow: a world charged with beauty, with reality and with stimulus. The lack of such a world must mean impoverishment, the possession of it must mean enrichment of spirit and experience.

One has little to do with the inheritances of nature that one's children bring into the world. One has unlimited responsibility as to the environment which is to modify, develop and control them. To protect the sensitive consciousness of the child from the shocks and dreads that may mean prohibitions in later life, to prevent the misunderstandings which develop into permanent maladjustments with society are the first demands upon the home. Then comes the need for a place in which the child can express himself.

"Room, room," the children cry, "for blocks, for trains, for benches and tools, for sand, for dolls, for dogs and kittens! Must we go without these prerogatives of our station, or have a distant glimpse of them in expensive schools? Are not sun and air, happiness and activity, beauty and peace for us more important than that you should 'live your own lives,' O Parents! It is such a short while that you have the chance to forget yourselves and think first of us, that you may send us out with sound bodies, sound minds and free spirits."

A well-known art critic has said that the way to establish an accurate perception is to occupy one's eyes and mind exclusively with the best for five years. After that the meretricious and second-rate will declare themselves at once. The formula holds good for literature, music, companionship and recreation. The home that provides "the best" of these for the first sixteen years of a man's life furnishes him with standards and resources that will not fail him on the rest of the journey. Jazz finds no room if Beethoven is there first! The roof and the pillows stay where they belong if the sixteen-year-olds and their friends have spent the evening with viol and song, ending with a glorious blast of "Charlie Is My Darling, the Young Chevalier!"

A recent article in a magazine devoted to house-decoration suggests that books be placed in other rooms besides the library on account of their decorative value. Editions were mentioned that would give just the right note of green or red to complete the color scheme. "Books in every room" is an excellent home-rule, but it is the color of the inside not the outside that matters! Young people will read what is at hand even if it is an Encyclopædia. One ten-year-old girl

was found absorbed in a volume of Ibsen. "It isn't bad," she explained, "but I haven't come to the Doll's House at all, yet, and I am half way through." Of course the magazine implies that the green and red editions be kept on their shelves, but one would rather pick up Esmond from beside a boy's bed seven days a week than find one cheap magazine there.

One advantage of a house apart, with fields or "lawns enclosing it" is that old and young are dependent on each other for companionship. Old and young work together and therefore can play together without restraint or self-consciousness. The servant-filled household that denies the child the opportunity to take his part in the business of living is robbing him of a precious, vital thing. He longs to build the fire, wipe the goblets, put up the curtains. Better have the fire smoke and the goblets broken than not accept his service. But giving a child his share in the activities of the home does not mean a disregard of curtains and goblets or any condoning of their ruin. Far from it! The child who handles and helps, learns to know what his mother values and why, learns to observe and appreciate what is around him.

"Do you know a woman with a glass craze?" inquires little Tommy playing store. "Here is a book that would please her. It tells about Stiegel glass and Sambridge glass and all the rest. On the cover is the handsomest cup Stiegel ever made. Buy it for her Christmas present. It is sixty-five cents." "I like Mother to be out sometimes when people come," says Betty Jane. "They say 'What a wonderful desk! What interesting chairs! Where did the screen come from?' They don't mind asking a child, you see, and I explain everything, and they say 'Oh, indeed!'" When one knows that a house is to be an indelible memory to the children that grow up in it one does not wish it to be furnished with one chair or table that is not worthy of this immortality. The beds and the bureaus, the china and the spoons are significant. Charles Lamb says that his Lares and Penates were founded with a fixed foot and could not be moved without drawing blood. One is sure that they were worthy, both in themselves and from long association. No one with his sense of humor would have treasured an uncouth or tawdry object just because it was his grandfather's, and no one with his sense of the past would have parted with a worthy one to give its place to something fashionable and temporary.

The more a home means to those who make it the more it may mean to those who share it temporarily. The house where the quick cup of tea is no trouble, where the stranger's bed (if only a cot!) is always ready, where neighbors can borrow, where women can bring their babies without fear of bric-à-brac, is the house that one thinks of as a real home. There is no criterion of a perfect home except the spirit of love and service. One might say that this or that was necessary and then go around the corner to find a perfect home without it!

Robert Herrick knew that he had the essentials.

"Lord, Thou hast given me a cell
Wherein to dwell,
A little house whose humble roof
Is weatherproof.

Low is my porch as is my fate,
Both void of state,
And yet the threshold of my door
Is worn by the poor
Who hither come and freely get
Good words or meat.
'Tis Thou that crown'st my glittering hearth
With guiltless mirth,
That I should render for my part
A thankful heart."

One of the most notable households in history was at Earlham, the home of the Gurney family. Seven beautiful sisters and four brothers grew up there together. There was room besides for guests of all varieties, from Prince Frederick William with his suite of officers, to gay young cousins and impecunious young friends. The days did not seem long enough for all the lessons and tasks and expeditions the young people wanted to put into them. The evenings were too short for all the songs they wished to sing and the dances they wished to dance to the tunes of the wandering fiddlers. Yet each day they took time for reading and for thoughtful entries in their journals. Before they stopped using the great play room for pantomimes they began using it for a school for neglected children in the neighborhood. As they scoured the country-side on their ponies and in their scarlet riding habits the Gurney sisters were quick to see the poverty and misery that lay around them.

Out of that household emerged the most passionate social consciences of their generation. John Morley speaks of Joseph John Gurney as "the liberator of the slaves" in the British Empire. On a marble shaft in the center of an English town is the record of what Samuel Gurney did for public education. The sisters were all interested in founding the first libraries for seamen, lighthousekeepers and the coast guard. Elizabeth Gurney Fry went with fearlessness into the foulest prisons and proudest palaces in Europe and wakened the conscience of a continent. She was undoubtedly the most clear-sighted social reformer and the most gifted woman of her time.

As one reads the letters and diaries of the young Gurneys one is impressed by the large part that Earlham played in their development. There was an atmosphere there of mutual devotion, of service, of freedom, of joy, of independent expression. Although the head of the house was a devoted Quaker, all forms of religious opinion were respected and freely discussed. The religion of the household was pure and undefiled, indeed, for they visited the fatherless in their affliction, and kept themselves free from the unrealities and follies of their world. Each one chose his own particular religious doctrine and expression in later life.

The Gurneys seem to have had a remarkable attachment to Earlham. As long as they lived they loved to return to the place that had given them the education, the discipline and the joy of their youth. They loved its quiet rooms, with their simple furnishings and many books. They loved the music room where they had danced and sung. Earlham, they knew,

had given them the chance to live and grow and be themselves. They returned a rich measure of service to the world that had given them a perfect home.

II

By EVANS CLARK

I AM going to assume that the question means "what kind of a home do you think is the best?"—otherwise the answer would vary as widely as there are different kinds of people and different points of view. For, after all, the day of fixed codes and abstract standards, of absolutes and finality, has passed—even for so sacred an institution as "the home." What we want to know these days is not so much what is right, as what is the most satisfactory, what works the best.

"Home is where the heart is." The old sentimental phrase hits it off as well as any—provided, of course, you say just what you mean by "the heart." The point is that the trappings—domestic machinery, possessions, customs, externalities of all sorts, even including marriage and children—are of no importance whatever without a real emotional balance between the man and the woman.

Home is the house, or the apartment, or even the room, that you want to go back to in the evening; home is where you want to spend your week ends—or at least most of them. Whether or not you want to go and to stay depends on whether you find harmony when you get there. Harmony is no passive and static state: at best it is passionate and stirring. Harmony implies vibration, motion; but it must be blended and in tune, not jangled and irritating. The sort of harmony I mean is a matter of genuine emotional satisfaction in the give-and-take of existence. No amount of trappings, or the lack of them, or any particular arrangement of them can satisfy the emotions. Only a person can do that—someone of the opposite sex with whom you have an emotional understanding at every point in the expanding circle of life.

One of the most successful homes I know of was made by a man and woman who were and always have been, thorough disbelievers in the forms and ceremonies of marriage—and who have practiced their disbelief for the past forty years. Certainly marriage is no essential of a home. The father and mother in this family are thoroughgoing agnostics in religion and so are their children. Certainly religion is not essential to the home. Nor are worldly possessions any more necessary. The bread-winner in this family never received much more than what the statisticians would call a "living"—as distinguished from a "dying"—wage. But there is harmony: no sentimental billing and cooing gesture of harmony, but something sturdy and rugged, something fearless and frank and tender, something that has mocked the years with its vitality.

This harmony is essentially an inner adjustment of personalities; and because we know so little about the springs of personality, it often does violence to every preconceived notion and belief—conventional and unconventional alike. So subjective is it that objective analysis is baffled at every turn. But circumstances do alter cases none the less. Some circumstances make for harmony and others disturb it. Some day psychologists will survey this scientific wilderness: take

III

By ROYAL W. FRANCE

the confessions of thousands of husbands and wives and tabulate their findings—what specific conditions of temperament, income, household management, emotional relations in and out of the home, produce the best results. But without that positive knowledge any assertion must be only a stab in the dark.

List the things that everyone wants most, however, and you have the crude specifications for a successful home. We all want stability, continuity, permanence, for example; but we all want variety and adventure, too. We want "something to tie to in life"—but we don't want "our style to be cramped." We also want equality—or, rather, it should be put the other way. None of us wants to be dictated to—not even wives—and equality is the only practicable way to avoid it. Democracy is the Great Compromise, even in the home. That means what's sauce for the gander is sauce for the goose and strictly vice versa.

Brought down to earth these airy generalizations mean, first of all, children,—not too many to complicate life beyond endurance, nor yet so few that it will ruin the children. In spite of the domestic cyclone that results, they do bring a sense of permanence and stability amid all the sound and fury—a feeling of the continuity of life. They also educate the parents amazingly. Privacy is also indicated. Certainly parents of husband or wife should never live in the home, nor should intimate friends. Yet too much privacy, too much intimacy in the home corrodes the feelings.

Mothers, for example, who insist on being with their little children morning, noon and afternoon, if not at night, usually stunt the emotions of the children and fray their own into crazy tatters—to the great disadvantage of all concerned, including the father. And yet the other extreme is just as bad. Starved affections in childhood produce all sorts of kinks and stoppages in the normal flow of adult life. The nursery school is usually better than the nursery for children and mothers, too, provided, of course, that the parents—both parents in this democratic household—make a special point of being with the children when they are all at home together.

"I want to be naughty but I want to be nice," is the refrain of a recently popular vaudeville song. Flippantly and childishly it voices the dual emotional personality in every adult man or woman: adventure and stability. The successful home allows both personalities in both the man and the woman to live there in as much harmony as the four of them can achieve—whatever lacks may be disclosed in the process are sure to be less than if even one of the four were either forcibly suppressed or furtively concealed. The world of careers, politics and friends outside of such a home is as accessible to the woman as to the man—and as naturally accepted. The woman is as free as the man to find in it the wider contacts that give variety, and the inner strength and integrity which is born of personal independence.

The economic advantages of this sort of a home are, of course, fully as great as the purely psychic. Two incomes instead of one can usually pay the wages of the extra help required—and also put by a balance in the family account. As variety and adventure can largely be measured in dollars and cents the "working mother"—earnest and drab as she may sound in the statistical compilations—makes a double contribution to the gaiety of the home.

UNDOUBTEDLY one of the most difficult and complicated problems of our evolving society is the effect of the emancipation of woman on the established institutions of marriage and the home.

Let us grant at the outset that women can no longer be bound by the obligations of convention to be merely wives, mothers and homemakers. The individual woman, if confronted with the possibility of marriage to a man whose tastes and temperament lead him to desire a home in the old-fashioned sense, has now, and will increasingly have, her freedom of choice. If she desires to have her independent work in life, she may try to convert the man to her viewpoint, she may wait for a mate who accepts her viewpoint or she may retain her freedom and her spinsterhood.

General and inclusive rules to govern the conduct of individuals in this matter can no longer be laid down. The problem is too personal. But granting the individual freedom of choice, which line of choice by the majority of individuals will further most the development of society and the happiness and well being of the race?

Before discussing the values of the home in which the woman has for her primary tasks those of homemaker, wife and mother, as contrasted with the establishment from which both father and mother depart in the morning and to which they return at night, let us assume at the outset certain things which every marriage in which men and women are equals can and should have.

In the first place, if the running of the home is one part of the business of the family and the earning of the livelihood another, the husband and wife should be partners in the business sense. The home and the income should be without question the property of both. The funds of the family should be kept in a joint bank account. I believe that every wife should have the right to insist on this as a condition of the partnership. If this is granted, the woman has her economic freedom. She is receiving her share in the remuneration of the business. There is no doubt that for a wife to have to go to her husband with requests for money instead of receiving it as a matter of right, is humiliating and intolerable.

In the next place, the primary responsibility for the management of the home should rest on the wife, just as the primary responsibility for the management of the business outside of the home should rest on the husband. There may be advice and consultation but not interference with function in either case.

In the third place, the woman must be as free to choose her friends, both men and women, and to order her free time as is the man. The average man cannot dispose of his time to suit himself any more than can the woman. He has the responsibilities of his business. Likewise the woman, if she be the homemaker, has the responsibilities of her business. How either makes use of the spare time is no concern of the other.

Granted these conditions of freedom, both economic and personal, is there anything humiliating in the position of

the wife whose business is homemaking? I think not. She is making her fair contribution to the common business and to society and is receiving her fair share of remuneration for it.

It remains then to discuss the relative social values in the two types of marriage. It may be argued that the old-fashioned home is a narrow, exclusive and binding institution, and that as nations must give way before internationalism so the home must give way before the community.

I do not think the analogy a true one. The best type of home people are not worse neighbors or friends, because they have built up a happy and congenial sanctuary for their private lives. I can conceive of no desirable state of society in which there is not some place to which individuals can retire from the throng and find rest and peace and the companionship of those whom they love most fully. It is possible to dream of a spirit so inclusive that there will be no degrees of love and every one will love every other human being equally well, but I do not think that such a condition is either realizable or necessary to the brotherhood ideal. There will always be those most congenial souls whom we will love the best, and in happy and successful marriages they will be found at home. The people who are themselves living in happy homes and are thus properly adjusted to this portion of their environment are quite as likely, by very reason of their own happiness, to be more in the spirit of brotherhood than persons whose nerves are rasped and frayed by unsatisfactory home conditions and surroundings. Therefore, the right kind of a home is not an obstacle to the larger brotherhood of man but an aid to it.

But, it may be argued, why should women surrender their creative life to become mere homemakers? Well, I am speaking only of average people. The thing which the average woman does who goes to business is no more important, if as much so, than what the woman does who stays at home. The demand of society today is not for more workers. The great problem of modern business is to keep down production. In almost every business there is great overproduction. Even in a coöperative form of society in which the hours of labor were greatly shortened, with the great increase of productive machinery, the labor of the married woman could be spared for the home. In what sense, therefore, is the woman who is an office worker or a factory worker rendering more important service to society than a home worker?

Can the creative genius develop her talents as well in the home as outside it? I doubt it. Neither do I think that the great reformers or creative geniuses among men will thrive best in the atmosphere of the average job. I think that the Catholic Church in its rule of celibacy for the priesthood has hold of a certain truth. I cannot imagine Jesus or Buddha or Gandhi doing their particular type of work if they had wives and children dependent on them for support. I believe that the great reformer or the great artist must make a sacrifice of his personal life to his work if he is to make his maximum contribution. But I am talking of average people seeking to lead normal lives and undertaking family relationships, and as one of them, I enjoy my good old-fashioned home. And my wife, and many wives whom I know, are happy in their jobs as homemakers and are doing them well.

I have just returned from a strenuous day in the city. The fire is glowing on the hearth. My wife, having finished her strenuous day of work about the house and nursing a sick boy, who is now safely asleep in his bed upstairs, has settled down opposite me to the reading of a good book. My boy has been quite ill. I am wondering whether we should still have him with us if his mother had to hurry to business in New York each day and entrust his care to paid help.

And these things come up in marriage and in life. After all, there are children. And after all, there is a keenness and a solicitude in mother love and care which cannot quite be bought. And there are contributions in these impressionable years which love and the wisdom of love and the constant supervision of love can make to these miracles of life entrusted to us.

In childless marriages, the problem is somewhat different. The freedom of personal choice as to how to run the partnership is more simple. But from much observation, I am convinced that so far as the children are concerned, the home with the mother in it is infinitely superior to that in which mamma and daddy rush off to work in the morning with hasty farewells and return wearied at night when the little ones' day is past and bedtime is at hand.

And after all, for what are we living? To make a better world? The future is with the children. To make a happier world? Surely no other word in our language is quite so synonymous with happiness and joy and peace, as home. To make a more loving world? Surely the love that binds together a little family circle, where love is learned, is a precious contribution which should enlarge rather than narrow one's sympathies and affections for those outside.

For the future, I am not sure. If there shall come a socialized society in which love is free, whether men will mate as they do now or whether there will be ectogenetic babies brought up in perfectly regulated institutions, whose parents are society, I do not know. But I believe that in society, as it is constituted today, the old-fashioned home still has a place. At least it has for me.

IV

By MARY ROSS

IF the novels and movies are to be believed, you stir up one husband, one wife, one or more children, a place to live in, including a kitchen, and presto! here is a home. According to the great American tradition, the man goes out to earn and the wife stays home, spends, and takes responsibility for the children and for household administration. The man makes the money and the woman makes the home. So firm, in fact, is the notion that women are homemakers that college courses have been established to train them for this duty, and a large and belligerent sisterhood has been aroused to fight for the recognition of homemaking as a profession.

To my mind it would be as humiliating to lay claim to being a professional homemaker as it would to being a professional friend or a professional wife. Home, I think, means a state of human relations rather than a place or an organization. When we are in Europe we talk about "home" as the whole United States; when we are at school we go

home" to our parents' city; several business women, living together, jealously guard the title of "home" for their joint establishment. In the wider or the narrower sense, home implies a community of interest and coöperation in living, informed and cemented by affection and mutual consideration. The capacity for friendly or affectionate relationships and their expression in everyday living cannot be considered the property of any one profession. A successful "home" is the triumphant product of all the personalities involved—old and young, male and female.

Obviously, and probably inevitably, most of us live in family groups, and the relationships of home to this majority are the relationships of blood and marriage. In city living there is no longer the large and indefinitely expansible circle of grandparents, aunts, cousins and the like who formed the rim of the picture of home a generation ago. But whatever these human components, the important thing, it seems to me, is that their relationships should be happy and harmonious—that they should find in this way of living freedom which recognizes their individuality and a set of associations which is stimulating and sustaining. And the patterns which may produce this fortunate state are almost as varied as the kinds of people who evolve them.

Living creatively with other people certainly means doing things with them. But I can see no moral distinction between the family in which the wife washes the dishes as her understood share of the family chores, the family in which husband and wife do a joint turn at the dishpan, and the family, under different circumstances, which eats its dinner in a restaurant and prefers a joint walk, or play, or concert afterward. The matter is solely one of expediency and taste. A bundle of sandwiches consumed on an all-day Sunday hike may be a "home" meal as much or more than the elaborate midday dinner which has kept many a woman stewing through all of a morning.

The modern adult male, unmarried, seems to find it quite possible to get through the business of living without undue assistance; it is becoming less and less common for a mother or elderly female relative to track him to the city to "make home" for him. Why, upon marrying, should he feel entitled to the attendance of an otherwise unoccupied wife? If that wife happens to enjoy the exercise of the various skills involved in housekeeping, all right and good; but if he doesn't, my guess is that the atmosphere of home will not be generated by her rebellious cooking and sweeping, or by a conventional idleness, if she can afford to employ others to cook and sweep.

Is the nature of the problem different when we come to families with children? I think not. The first duty of parents is to be people—that is, reasonably well-balanced human beings who find life interesting. One mother may find her greatest satisfaction in rearing her children unaided and to the exclusion (as almost inevitably follows) of important activities outside her home. But it is folly, it seems to me, to assert that this is an ideal to be desired for all mothers, or that any mother, with training, can be educated to be the best guardian of her child. Child rearing is a highly specialized task, which some mothers can master in considerable complexity and administer with wisdom; others to a greater extent, and all to a considerable extent, must lean on the help and advice of those who have studied and

directed the growth of body, mind, and personality as a profession. There are few women who would feel themselves competent to supervise the education of their children unaided; who can assume lightly the right to present to a child during his youngest and most impressionable years the emotional patterns and habits which he almost surely will carry over into maturity? Only the woman, mother or not, whose chief interest lies in the development of little children.

Much of the mixup concerning the need for mothers on 24-hour duty in the home seems to me traceable to a confusion in rating the quantity of a relationship above its quality. Few people would argue that a husband and wife who love each other must spend all their days together as proof or assurance of it; few also would rate the childhood influence of their father and their mother according to the amount of time which each parent spent in the house. There is a special joy and a special value in the shouts of glee which go up when the mother enters the front door at night after a day's work elsewhere, or in the arrival of a red-letter Sunday or holiday, which is quite in contrast to the peevish hour which often comes between supper and bed-time in a household which has been turned in on itself all day. Even the best of families does not escape boredom or irritation or over-stimulation from unbroken association with themselves.

To say that "home" is not dependent on the practically continuous presence of a mother, is not to say that children can be dropped out of its scheme or turned off, like the electric light, for a part of the time. I am constantly impressed with their apparent need for a background which convinces them of its stability, its serenity, its love. And correspondingly sure that whatever scheme of family organization provides the greatest measure of these desirable elements goes the furthest toward making a home for them. Where there is the opportunity of skilled care in the home by someone else who is making an art of children, or of competent care in a nursery school or similar place outside the home for part of the day, it is quite possible that a mother's satisfaction in a piece of outside work, not to mention the addition she may be able thus to make to the family income, far outweighs the value of her constant presence, for them and for her.

My Window

THE prospect through my dormer pane
Is just a rambling country lane,—
And then the purple hills, with pine,
Against a sky all dashed with wine
The celebrating sun has spilled,
Because his cup was over-filled.

Beyond today's inebrious sun
I see new days and nights begun,—
New years, new dreams, new worlds ended
With blessedness; an end of feud,
Of hates, oppressions, lustful gain . . .
Out, out beyond a country lane!

EARL BIGALOW BROWN.

The Home: a Human Need

ERNEST R. GROVES

IN these days when there is an ever-growing pessimism regarding both marriage and parenthood, it is easy to forget that the family originated to fulfil a human need. The family is not something alien to human desire, forced upon people by outside pressure; it is an institution which has issued from the experience of mankind as a means of satisfying some of the profoundest cravings of our nature. The widespread distrust of the home, one of the significant social facts of our period, particularly as it expresses itself in our literature, is the product of several influences. It results from our better understanding of the ways in which family life hurts people, the contribution of recent science, especially psychoanalytic investigation of human problems, a general rise in family standards, notably material comforts, with a corresponding pushing forward of ideals of home life, less tolerance on the part of those who experience unhappy family conditions, a lessening of social pressure against family separation, and probably most important of all, social restlessness due to the fact that we are not yet well adjusted to the new ways of living thrust upon us by modern inventions which make many demand too much of the home while at the same time reluctant to sacrifice superficial personal pleasures for its welfare.

The plight of the modern family which cannot build up a satisfying home life comes about not so much because the family type of human association fails to meet present-day human needs as because of a misconception as to what the family can and should do for its members. The family fails because its members are not able to take from their association together the satisfactions normal home life has to offer.

DOUBTLESS the family was at first a biological necessity. Whatever it may be in the future as a result of the new scientific discoveries of which some now dream, it is still a biological necessity. Even the physical rearing of the child, we have found from actual experience, can be done best by some sort of home life; the institution, however scientifically conducted, does not do so well as the home. The human family soon added to its biological purpose a social function which made it what it still is, the most important association of human beings. At present the family has no social substitute. He who has not had or does not now have a wholesome family life meets the opportunities and obligations of life seriously handicapped. The more normal he is in his cravings, the greater his sense of loss. The home is not merely an elementary training-place for later life, it is the means by which the material presented by heredity for the making of an individual is shaped into the social structure which we call personality. The fact that the home never turns out a flawless product must not blind us to the fact that he who climbs up through childhood without a quantity of family contacts goes out into life as a result to search for something he desperately needs but cannot find.

In spite of the exaggerated criticism of the family cause of the wrong use of its power to influence the life of the child, there is general agreement that the child needs father and mother, and an affectionate father and mother. It is the other side of the home picture many people do not see. Parenthood is not a penalty that nature tries to put upon the individual who seeks the pleasures of physical sex; parenthood itself is a normal human need. Parents need the child just as much as the child needs the parents. Being a father or a mother to a child is a social experience that also has no substitute. The parent-child relationship carries with it a source of risk in greater degree than other associations merely because it is so uniquely influential. Just now we are hearing much about the parents who are unwise, affectionate toward their children and who are constantly trying to keep them from growing away from the dependency that the parents find so delightful. The problem is serious enough to deserve the attention it is receiving, but there is also another angle of the family situation which must not be neglected. The unwelcome child and the child that receives no affection also represent a problem and one no less serious than the case of the child smothered by parental affection. Critics of the family are constantly bringing to our attention persons who find themselves unwilling parents and who refuse to take over any considerable amount of responsibility for their offspring. This condition is common enough to deserve the attack being made upon it, but we are apt to pass unnoticed the opposite kind of predicament. There is a large army of men and women unmarried or without children, who hunger for parenthood. They are particularly to be found in furnished rooms in the lodging districts of our cities. Many of them are trying to fill the void of their life, which they may consciously appreciate or only unconsciously feel, by adopting various kinds of animals, a cat, dog, parrot, and even a canary bird, and offering them a fellowship which would seem ridiculous were it not so pathetic. Their more than half-starved cravings for intimate response would find parenthood their happiest and most useful expression. Whether they know it or not, they suffer from the blocking of a great human urge. Those who without high motive are driven into celibacy or childless marriage are, in the majority of cases, potential parents. Deprived of opportunity to satisfy human impulses that clamor for recognition, they experience at this point a great quantity of personal unhappiness and social irresponsibility.

MUCH of the trouble with the modern family comes from not realizing that it must be an end in itself as well as a means. In other words, our artificial way of living betrays many of us into seeking through the home satisfactions that lead us to estimate the value of the home by its power to increase pleasures that can only be secondary to its main purpose and therefore indirect products. A variety

of motives impel people to begin family life; sex desire, professional advantage, social distinction, economic security, social pride, and others. The one legitimate reason is the desire to have a full home life and the willingness to learn to love the kind of experiences of close and affectionate contact that distinctively belong to the home. The family has no chance to succeed when people establish it with no thought of enjoying its essential elements, but with the demand that it furnish certain pleasures and nothing else.

If one asks how it is that the family is thus perverted and turned to uses that spoil it as a means of human satisfaction, the answer is not difficult. The conditions of modern life are reflected in the family: Materialism, fostered by social suggestion, is sending a multitude of people on a false pleasure-hunt; if they include marriage and parenthood in their program they are too apt to insist that these two experiences cater to their life-philosophy. The home came into being as a means of satisfying more genuine and more funda-

mental human cravings, and when it is turned from its original biological and social purpose it frequently seems to fail. The institution is then blamed, rather than the false standards of life that attempt to pervert it. Indeed, in the home we find the cumulation of harmful influences; the more false ideas of value enter the home, the greater the difficulty of children who come from that home, when later they start new families of their own.

That our modern family in these days of transition needs attention, that it may be more socially efficient, no one would deny. Nevertheless, as an institution, it is still responding to human needs; its failures come about from the personality defects and wrong motives of those who agree to establish a home life. Superficially different from the family of the past, it still offers human nature its rarest chance to enjoy the richness of primary contact and the indispensable opportunity to find in parenthood the most socializing and maturing experience given to adults.

Keeping Faith with the Child

BEATRICE M. HINKLE

THE question that looms large in the minds of great numbers of thinking people today is how can the modern home deal more effectively with the child? There is much animated discussion and study of child life and activity, and many theories and notions are gayly tossed off, so that the modern parent feels insecure and uncertain how to act towards the child. Whatever is done will probably be wrong, according to the opinion of some expert.

None of the changes in customs and mode of life wrought by the industrial revolution can compare in their far-reaching effect with those which have occurred in connection with the home in its function as the special agency for the nurture and training of the child. It is safe to say that if the type of home of the past generation were in existence today, all the present activity and concern over the child would never have arisen.

THE home of the past provided most of the conditions which are being advocated by the psychologists and experts of today as necessary for normal child rearing. The "Oedipus Complex," about which so much uneasiness now exists, is as old as humanity, and has produced marked effects upon the cultural attitude of human beings from the beginning; but the individual problem was much less evident when the child was one of many, forced by the conditions of life to adapt to reality and share the responsibilities of the home in association with the other members of the family.

The old fashioned home was a beehive of useful activity and interest, the children playing an important and responsible part in this activity. It provided all the problems of a small community and, among the eight or ten children which were the average family, a social group came into existence which offered the opportunity necessary for the adaptations required by life; thereby a spirit of helpfulness was inevitably fostered.

The tremendous amount of work carried out in the home of the past, with the mother the executive head and chief worker as well as the child bearer, created a condition which

prevented her from concentrating her affections and attentions on any one child. When there are many to serve and care for, this concentration of affections is inevitably less intense than when the demands are few.

THUS the individual child was prevented by the very nature of the home situation from occupying the center of the stage and developing the ego-centricity and narcissism which is so characteristic of the modern child. The importance of the child in the old fashioned home did not consist in his mere presence, as is the case in the home today with only one or two children, but in the service which the child rendered to the family as a whole. The emphasis was placed upon his social value, rather than upon his individual pleasure and satisfaction. This served to cultivate naturally and simply the tendencies that we as psychologists and educators are pointing out as necessary to develop in the modern child.

Besides these family conditions, the luxuries and contrivances for ease and comfort which are part of the most ordinary present-day home were almost entirely absent in the home of the past. Instead, there was then required an expenditure of effort, practically unknown today, with a corresponding stimulation of the spirit of enterprise and ingenuity which difficulties always tend to develop. And yet it is these creative tendencies within the human mind, which we moderns are trying to foster when we make the plea that the child must be allowed to express himself, with the result that parents hesitate to interfere or direct the child's impulses for fear they may injure the budding "self expression."

THE most urgent question is, what has the modern home to offer the child in place of the activities and responsibilities in the homes of the past?

It is easier to answer this question by pointing out what it lacks.

The community life of the home has almost entirely disappeared and in its place are the one, two or three children

which now form the average American family. The chief occupation of the modern mother is to find means of entertainment or amusement for the children, since the useful and necessary industries and work of the home in which the children and parents equally participated have quite disappeared. With these have gone also the feeling of responsibility and that adaptation to reality which the participation in the serious duties of life engendered in the children of the old fashioned homes. In their place the modern home offers the child a fussy concern over its physical and mental welfare, numerous half-baked theories which are being indifferently applied, sensuous appeals and attractions of all sorts to keep its attention occupied, multitudes of toys which stifle all its constructive capacity and add to the child's mental confusion and disorder, street playing or walking idly in the parks with indifferent and ignorant nurses and, when the child is older, the movies and various other entertainments in imitation of the grown-ups' affairs.

Even among the most conscientious mothers and those who are very desirous of doing the best for their children, one finds the same evils. They are powerless to prevent the over-concentration, anxiety and intensity of feeling which inevitably exists when so few children are the objects of the solicitude, and when the activities and needs of the modern home are provided by the factory and industrial agency.

MANY women today are aware of these dangers and are occupying themselves with activities and jobs outside of the home either from economic necessity or because they have found themselves unadapted to the present home conditions and possess an excess of unutilized energy needing serious employment. This offers fresh opportunities for the mothers but in no way meets the equally urgent need of the children.

To be sure there are occasional homes with five or six children today, where the mother still gives her undivided attention to the family. But even here a difficult situation exists which is entirely due to the changed collective attitude. I know of several such families where the children have each had their domestic tasks and responsibilities, but as they grow older there exists among them a kind of resentment because they are held to these homely tasks while their young friends and neighbors have no such responsibilities. They are not poor or in want of anything necessary, but certainly the same family income when expended on one or two children can give the individuals more than if divided among six. This has served to produce among these children a certain discontent and sense of hardship and discrimination. It is well known among parents and students of child character what painful states arise among children who in any way feel themselves different or whose parents expect or demand different behavior from that of the mass of their fellows. "Jennie's mother lets her do this or that," or "Harry is allowed to stay up, or doesn't have to work, or can go out when he wants to, why can't I?" is a favorite complaint which will be recognized by every parent. The fact is that children are intensely gregarious beings and it is as painful for them to be distinguished in any way from their fellows as it is for primitive man to feel separated from that sense of solidarity with his group which gives him his feeling of adequacy and well being.

THE more carefully one studies the problem the more one becomes convinced that under present industrial conditions the modern home cannot offer the child the environment necessary for his adequate development. It is useless to ignore the facts and to cling sentimentally or hysterically to the idealized picture of the old home with its fruitful mother beaming with satisfaction as she sits surrounded by her numerous family of healthy, happy children to whom she lovingly devotes herself. This is an image of the mind having no relation to the actual state of affairs.

Women are gradually coming to realize that they are often not the best caretakers of their children and that they cannot always provide that which is for the child's best interest. However, there are still many mothers who are jealous of guarding their rights over their children, while they may with the next breath complain about the irksome quality of the simplest demands made upon them arising from the child's needs. Modern science and study are quietly modifying the old-time conception that the child's place is in the home, regardless of what it has to offer, just as has occurred in the case of woman.

That there is something vitally lacking in what it has to offer can scarcely be ignored much longer. The superficial, restless spirit, impatient of all restraint, manifested on all sides in young and old; the general resistant attitude towards responsibility and work, with the positive aim directed towards cheap pleasures and the satisfaction of immediate impulse, and last, the long line of youthful criminals, is a condition too strong for the individual home to disregard.

THESE conditions can only be met by an organized society which recognizes its need and avails itself of the scientific knowledge and methods shown to be valuable in the development of the child. The untrained parents cannot meet in the home the difficulties of the present situation. Therefore, the whole trend of modern thought is towards the school as the place where the child can best receive the advantages that were inherent in the old fashioned home. In this way it is hoped to supplement the modern home, and to provide opportunities which are impossible to obtain in the best managed home.

Beginning with the nursery school there is offered a place where, under conditions definitely arranged for their needs, little children from two years old and even younger can be received and cared for in company with numerous others of their own age. The teachers in charge of these little ones are specially trained in both the physical and mental care of babies, and, while bringing love to their task, they are nevertheless sufficiently detached to be able to contribute to the real needs of the individual child as he reveals them. Here little children are able to learn the most practical things in the way of caring for themselves, waiting on themselves and others, and sharing in the necessary activities of a common life, things that the modern home, whether rich or poor, with its rush and haste is practically unable to allow. In this way a spirit of true independence and helpfulness is developed and the child learns to become a socialized being as well as an individual. It is difficult to describe to those mothers who have not seen these schools in actual operation the many advantages accruing to the child from the nursery school and

not otherwise obtainable; but the happy active child, free from fretfulness and the constant demands arising from unsatisfied urges, is the best answer to any objections raised.

There are still very few of these schools, but they have opened up a new vocation for women who love little children, and even provide an opportunity for lucrative work for young mothers themselves who are gifted in the care of little children and can train for this vocation. I know several mothers who have enthusiastically and successfully organized nursery schools with their own children as the nucleus around which have gathered the children of their neighbors and friends.

WE are only at the beginning of this movement which has proved so satisfactory an ally of the home, and I have no doubt that in the near future the nursery school will bear as necessary and important a relation to the young child as the ordinary public school does to the older child.

Besides the nursery schools for the youngest children, educators are actively organizing new schools and methods for older children along lines which will continue the development of self reliance and a sense of personal responsibility

already begun in the nursery school. Experiments are being conducted in numerous places on the most adequate ways and means of developing and holding the child's interest in his school work and at the same time embodying in the curriculum the methods which will educate him in those sturdy qualities of character so necessary today.

Parents have not yet fully awakened to the significance of this activity. Only a few are aware that it is an agency which has come to take from their hands and accomplish for the children that which they are themselves unable to do. When they become fully aware of this function of the new school they will then demand an opportunity within the organization to play their part in the general moral and mental education of the children provided by the school. In this co-operation between teachers, pupils and parents, a faint beginning of which has already been made, there lies the direction in which fresh life will develop for both school and home.

These new schools are springing up everywhere, and in the larger opportunities offered by them to the children I see the ultimate answer to the question of the child and the modern home.

The Many and the One PATERFAMILIAS

*The many make the household,
But only one the home.*

—JAMES RUSSELL LOWELL.

STROLL among the lichen-frescoed headstones of old cemeteries and you will find everywhere carved on them warm eulogies of women on whose shoulders fell the responsibilities of homemaking in the days not long before Lowell penned his lines of tribute. The sentiments are tender and sincere, if somewhat elephantine from their authors' unwonted ventures into poesy. Your wonder grows that they should not be even less original, if you take a census of the male and female dead and discover, as you almost certainly will, that the average man of those good old days wore out from two to four women in the service of the households they made to seem like homes.

Increasingly, however, women have displayed a willingness to trade post-mortem tributes for a greater diversity of enriching experiences in this life. When they have felt intolerable burdens, they have come to deem it desirable to escape by some other recourse than the cemetery.

Sometimes they escape by remaining unmarried, clinging to the independence which is possible to them since the opening up of so many forms of employment to women. (At the present time there are probably not less than 13,000,000 women and girls in the United States employed in industry outside the home; about one-fourth of these are married.) Sometimes they escape by refusing to bear children. Sometimes, if they have special talents, they escape by turning over to other hands the principal tasks of caring for their children, and following professional careers.

THE pros and cons of these practices do not lie within the scope of this article; nor am I anything but thankful over that. For I am chiefly thinking of the great ma-

jority; and of the great majority still, it seems unquestionably true that they desire to rear at least a small number of children mainly under their own intimate direction and care, amid surroundings which, no matter how humble, partake of what people a few years since might have dared to call a "normal" home life. And yet, within the mind of what young woman today does not rage a war between a longing for all this and strong desires for independence: for a chance to know life in the market place, to be "foot-loose and fancy free," to make the world a library, a laboratory, a clinic, or a theatre, in which to test her powers of learning and expression?

Thus when she marries, the girl of today is hardly satisfied to look forward to a lifetime of unrelieved domesticity, despite her intention to have "children and a home." And the young man of today is often as eager as his young wife for a life that will bring to her a chance for "soaring" and adventure as he hopes it may for him. And so these rather typical modern couples seek to work out compromises and adaptations between modernity and domesticity, neither of which finds going easy in this world of shifting ideas and ideals.

They speedily learn that the making of a home, with children, is a complicated task. The growth of modern industry, no one questions, has taken out of the home many of the responsibilities which used to devolve upon the mother; no longer do women spin, weave, sew, bake, hoe, and can as they used to. On the other hand, along with modern industry has grown medical, sanitary and educational knowledge; and in the days gone by mothers did not for their children's sake sterilize, pasteurize, and fraternize in the strictly modern manner. Mothers of today do not set loaves of bread to rise on the hearthstone before going to bed; but

neither did the mothers of the long ago pay much attention to toothpaste and budgets.

To the rescue of the modern mother, we are often told, have come the electric vacuum cleaner, toaster, percolator, iron, dishwasher, and laundering machines. But these are costly devices, and any realistic study of family income will convince the optimist that as yet they are beyond the purses of thousands who might use them to advantage, could they get them—and current cheap enough to keep them running.

SUPERPOWER, we are also being told, will be a kindly genie who will free our homes from drudgery. But superpower will be slow in coming; and, what is worse, will probably come not as a servant of the people under their ownership, but as superpower *a la* Hoover, run for big business with an eye primarily turned on profits, serving for years only those able to pay the price and, as development continues, lowering prices very slowly to take in widening circles of consumers. The moral of which is, incidentally, that the coming struggle over superpower is one which vitally affects the health and happiness of every American mother; but American mothers, alas, have had as yet so little leisure in which to learn the bearing of social issues on their own lives that they flock to the polls and vote even more overwhelmingly than men to uphold the policies of Messrs. Coolidge and Hoover; a muddle-headedness which, if continued in respect to superpower, will cost them and their daughters dearly. (Here is a *real* issue for the deliberation of The Woman Pays Club.)

The hired helper is no answer to this household-home-life problem. Helpers are hard to get at any price; and not even the most ardent champion of the lowly and oppressed could argue that the services obtainable (at the prices the average young couple can afford—and ought—to pay) are efficient, sanitary, economical, or helpful in their contribution to the mental life of children. But as for that, were the services otherwise, it is far from ideal for children to become accustomed to escaping all the drudgery and disagreeable tasks of the group life in the home—even where the parents are not, by their own attitudes to their hired helpers, unconsciously training children in class concepts and making of them autocratic little overlords.

POPULAR among the adaptations that have been made by modern young couples is the "division of labor" program, worked out in most cases as a plan admittedly not ideal, but acceptable to those who are persuaded that it is the best that can be done. The man goes out to earn the family bread and butter; the woman stays at home to care for the children, cook the meals, wash the dishes, sew and mend and scrub and decorate and plan—and please. Her tasks may be illumined to bright cheerfulness by love for her children and her forthfaring husband; but they are tasks which vary little day by day, and which are performed in the same place in which she spends her waking and her sleeping hours. He goes to the city on the train, if he is a suburbanite, or rides downtown in the subway or on the surface car, or goes to his job in his flivver, experiencing a change of scene at least twice daily and three times if his lunch hour is included. He meets many new faces and makes new friends and acquaintances; rare is that line of work, even in our

driving industrial system, in which the breadwinner outside the home does not have contacts and experiences more diverting than a casual backyard conversation with a neighbor or the occasional round of the nearby grocery and ten-cent stores. He finds time, willy nilly, to read the daily papers, and while he reads, worn out by the toil which has gone before, she puts the children into bed, washes the supper dishes, or struggles with the multitude of piled-up little tasks that women, by the rules of this supposedly feminized society, are expected to do whether they have time or not, and which men are distinctly supposed *not* to do no matter how much time they have.

Nor have the minority moderns, I regret to state, altogether outgrown the feminine aprons and masculine easy chairs of long tradition. I have been privileged to witness something of the home life of a number of couples who are distinctly modern, and who not only admit it but proclaim it. Some of them are modern as to the retention of the wife's surname and in the employment of both outside the home; some in abandonment of the wedding ring and the formal marriage ceremony; some, though this is far from strictly modern, in the absence of any legalized marriage whatsoever. But these differences hardly matter; for with few exceptions I have noted a curious uniformity; namely, that when these couples stroll in after a hard day at their respective jobs, the feminine portion of the case sets herself industriously, if reluctantly, to the task of getting something to eat or to do up the dishes left from the hasty breakfast; while the masculine portion becomes at once so occupied in doing nothing that he finds no time to work. (Names and addresses furnished on request.)

SUCH, on the whole, is the home life in epitome of the U. S. A. in this advanced year 1926. Taken on an average, the younger you are the less you like it. Unfortunately, however, this principle works conversely, and it takes you so long to make up your mind as to what you ought to do about it that by the time you otherwise might have a conviction strong enough to result in action, the normal disintegration of character that marks the span of a lifetime has usually rendered you more tolerant to injustice—even when you are the victim—than to drastic change.

Yet it can't, of course, continue without change. Factors quite beyond the individual's control will modify home life faster, it is likely, than it is being transformed now. What is of most importance is not so much the loss or preservation of specific forms or types, as the continuance of the fine spirit of comradely fellowship which has characterized home life at its best throughout the ages in whatever modes and circumstances. If we are to keep that fellowship alive, and see it spread more widely, the old home life will have to change to meet the stress of new conditions.

I am not one to prescribe; who is? To predict, however, I might dare, for it is relatively safer. You hate the one who has prescribed and done it wrongly; but the one whose vast predictions come to nothing you merely call a fool.

So without looking too far ahead into that state of reasonable sanity which conservatives are fond of calling "the millenium" (thereby releasing themselves from any hope or responsibility for bringing it to pass), it may be predicted that our present-day state of mind about the mutually exclu-

sive aptitudes of the sexes may ere long be disentangled from tradition. People then may *act* as now they *theorize*.

If so, the boys of the future will receive a form of training which will make ample allowance for learning the household arts, the better to fit them for taking their part, as boys and as men, in making households into homes. It is ridiculous, in a world where it is generally conceded that men are the best tailors, milliners, chefs, and designers, to teach children that such things are for girls and not for boys. In the schools of tomorrow, boys and girls alike will learn—they are already learning, in some of today's progressive schools—both manual training and domestic science. In the colleges of tomorrow, every elementary course in "home-making" will be prepared for young men as well as for young women, and if one sex is required to take it, so will the other be. The idea that woman solely is the homemaker is already beginning to evaporate; the next quarter of a century will witness its almost total disappearance.

The regulation of the size of families, through the spread of knowledge concerning birth control, will result in time in a decrease of infant and child mortality, healthier mothers, smaller and better families, with more usable leisure for mothers during the time when they are perforce preoccupied with care of their young infants, and with a longer period in the mother's life which she can devote to whatever individual or social projects most appeal.

ALONG with this will grow a conviction that women have not done all with their lives that they could just by making a home—however splendid a performance the latter may have been. We shall see fewer grandmothers, a generation hence, solely engaged in taking care of their daughters' children so the daughters may get the breath of change and freedom which so many of them crave. The daughters will be able to get it without calling on the grandmothers; and besides, the grandmothers will be tremendously busy rounding out the careers of usefulness and unique service on which they will have embarked immediately after finishing so well their special motherly concerns. Mothers they will always be; but better mothers because better, more widely useful people. Interest in adult education, stimulated by increased demand, will by that time have resulted in the creation of adults' colleges to which people of middle age may go and mingle without embarrassment among other people of congenial interests and experiences, and of similar age, ambitions and embonpoint.

The *community*, in those this-side-of-Utopian days, will lift many weights from the shoulders of homemakers of both sexes and all ages. Economic justice, the elimination of waste, the march of invention, if not too long delayed, will strike a balance between the few with far too many things and the many with things too few. The nursery school will doubtless play an important rôle, once it can be so widely wrapped up in our whole school affairs as not to make it too costly for more than a few. Coöperative cooking, purchasing, distributing, laundering, with coöperative play centers and coöperative nurseries will make us wonder how we clung so stubbornly, and to the eye so helplessly, to our antiquated individualism.

Conventions will continue to fall into disrepute, until that

point of deflation is reached where they become of social service. Consequently, there will be few taboos concerning the freedom of married women to come and go alone. Outside the self-consciously free groups of present-day experimenters, most of whose experiments have not turned out perceptibly well, the percentage is low among wives who can freely go about with men friends if their husbands cannot or don't want to go along; but in those days to which we are for the moment looking, all that will pass away. For loyalty will rest back on forces stronger than prohibitions, which, in the last analysis, are proof positive of something weak to which they lend an arbitrary strength. Thus in the new society, when homes are made by the many and not the one, neither men nor women need stay so much within four walls out of some sense of "fairness" to each other or from deference to Mrs. Grundy. And better yet, time will be afforded for companionship of married lovers as it never was before: conceivable, perhaps, will be the joy and youth of continuing romance which we now are prone to label sentimentalism, because, forsooth, so seldom can we think it genuine.

IT was but yesterday that Lyman Abbot and his lively friend T. R. were trumpeting forth the staunch ideals of the Old Testament proverb-makers. We shall move faster in the days ahead than in the centuries behind us. If only we can move in such directions as will increase "the dear love of comrades," old and young, and extend the possibilities of fellowship, how incredibly we shall have gained! How long and slow a journey will it then seem, from the days—in which our present time must be included—when the soothsayers declaimed:

A virtuous woman who can find?
For her price is far above rubies. * * *
She seeketh wool and flax,
And worketh willingly with her hands. * * *
She riseth alone while it is yet night,
And giveth meat to her household,
And their task to her maidens. * * *
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle. * * *
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.

* * *

Her *husband* is known in the gates,
Where he sitteth among the elders.

Cooking

WHEN I see the round green peas
Bubbling and whirling in the water as if they danced,
And watch the potatoes turning from hard to soft,
And redness of meat changed into savory brown—
I marvel that such an alchemy bends to my use;
Marvel, that my kitchen, with its plain walls and pans,
Should be the theater of so great mysteries!

HELEN HOYT.

As We See It

To Wipe Out Crime

The country is being swept at the present time by a wave of retaliative vengeance which is just as evil as the crime wave of which we have heard so much; and which, indeed, in no small measure keeps the crime wave going. The relationship between these phenomena is not so simple as mere effect and cause. Some direct causes, to be sure, have operated to fill many of our youth with a brutality and disregard for the rights of others that can hardly be denied; and yet no more can we deny the growth among the elders, especially among those entrusted with arbitrary powers under the law, of a spirit of vindictiveness and brutality very much akin to that manifested by law breakers. Not a day goes by but someone who seemed to possess poise and sanity up to the war and post-war period, speaks from pulpit, bench, or rostrum in favor of the lash, the elimination of pardon and parole, freer use of the electric chair, the arming of all citizens with guns, and the meting out of longer sentences to malefactors—sentences which in the last few years have already been lengthened to incredible terms without the least avail. An astute observer might well be moved to inquire whether, after all, the same underlying cause which has given rise to such violent feeling and action in the hunted criminal is not likewise the cause of the violence manifested by the hunters.

What we have, in short, is a state of war, accompanied by the usual war hysteria, fear, and force. And as with war, we can not hope for the subsidence of the "crime wave" until we have eradicated a good many of its direct causes. Rash would that person be, in the present rudimentary knowledge of the factors involved in crime, to outline final programs. We do suggest, however, some things that we believe would be of greater help than all the violence of speech and action.

First, elimination of the luxurious living which flaunts millions of dollars' worth of jewels, furs, and useless trappings in the face of poverty, thereby inciting criminal passions,—or, perhaps more correctly, just passions which often culminate, with the weak, in criminal acts. Second, the reorganization of urban economic life to provide adequate housing. Third, the reordering of our economic system to provide an adequate income for all breadwinners, thus making possible a family life leading away from lures to crime instead of toward them. Fourth, abolition of the lies, cruelties, dishonesties, and deceptions which are offered as examples to children by ninety-nine per cent of parents. Fifth, a change in the attitude of high officials in government toward crime which will lead them to frown on the rich corporate and individual evildoers instead of rewarding them with high office and prestige. Sixth, removal from among the criminal lawyers of the lawyers that are criminal. Seventh, education of the judiciary into an appreciation of the harm wrought by magistrates who introduce horseplay, trivialities and self-righteousness into the conduct of the cases of those who have made mistakes. In the proportion in which these evils are removed, we believe, will the crime wave recede.

Just as in the case of international war, however, it is not enough to work solely for the removal of its causes.

We need new machinery of peace: the creation of new types of courts, in which trained psychologists sympathetically with passionless detachment will probe for personal and social maladjustments and prescribe curative treatment in which the punitive war tactics of the present will have part.

And as in war, besides, we need the conscientious objector. In this respect, he is the person who, when wronged, does not seek at once retaliation, and perhaps in many instances not even restoration; but who will strive, primarily, for the regeneration of the one who has wronged him, resorting to the law only when the law affords a better chance to reach the wrongdoer he would seek to aid. He is the person who will refuse to sit on juries when to do so would be to exercise an arbitrary power of condemnation and retaliatory punishment, and all within the rigid limits of a legal system which, as often as not, deserves the tribute paid to it by the wit who once declared that "the law is an ass."

All this seems very Quixotic, we suppose, and hardly "practical." Yet all the same, if the situation with respect to crime needs anything today, it needs above all else people who believe that forgiveness, extended even to the "seven times seven," possesses far more curative and preventive value than stormy words and bludgeons.

Straightjacketing the Alien

As if this country had not yet gone too far towards the breeding of hatred among foreign peoples, and in the building up of hostility among our foreign-born population three bills for the registration and deportation of aliens have been introduced in Congress. H. R. 5583, proposed by Representative Aswell of Louisiana, would surround the alien residents of the United States with a network of petty restrictions we would not dream of tolerating for our citizens living in other lands. The "foreigner," under the wide discretionary powers given to the Department of Labor might be forced to account for every move he makes, submit to fingerprinting, photographing and any number of petty indignities, on the presumption that he is guilty of something or other until he has established over and over again his innocence.

The two bills sponsored by Representative Johnson (H. R. 344 and H. R. 4489) vest under-officials with judicial powers, by which after a brief "investigation" they may turn over to the Department of Labor at Washington their recommendations; whereupon the Department, though there has been no court procedure and nothing remotely resembling a fair trial, may order aliens deported. It is interesting to note in the face of this measure the fact that already we are deporting aliens at the rate of 700 every month, at a cost per head (\$89) which has caused the Immigration Bureau to run behind, on its own admission, over \$500,000 a year. Nearly \$900,000 was spent for deportations during the past year alone!

These bills are being urged with the approval of Secretary of Labor Davis and, it is reported, though without verification, the tacit support of the President. It is unlikely that the question will come to a head at once; but the promoter

international strife and one-hundred-per-cent Americanism are not idle in the bills' behalf. We urge with the most seriousness all believers in the extension of justice, friendship, and practical good-will to the seven million aliens living in our midst to write or otherwise bring their influence to bear on their Congressmen and Senators, and respectively on the House and Senate Committees on Immigration and Naturalization, and the two Johnsons who are their respective chairmen: Representative Albert Johnson of Washington and Senator Hiram W. Johnson of California.

Once More We Bully Mexico

Mexico has come back to the front page of the papers. And why? Because once more a conflict of interpretations has arisen relative to Article 27 of the Mexican Constitution and, in particular, in respect to two recent laws further defining that Article which have been passed by the Mexican Congress. The first of these new statutes prohibits foreigners from acquiring dominion over land or water within a belt of one hundred kilometres from the frontiers and fifty kilometers from the coastline. The second provides that the foreign landowner must agree to consider himself as a national of Mexico and not to invoke the special protection of his home government as regards his Mexican property. These measures are obviously intended to make the meaning of Article 27 unmistakable in its insistence that Mexico is to be ruled by Mexicans and not by exploiters from other countries, and especially, of course, the United States. Our government, with a repetition of its threatening posture made shortly after Secretary Kellogg took office, has hinted at a rupture of diplomatic relations; and the Calles government, with a characteristically self-respecting, though not unfriendly attitude, refuses to yield an iota of its sovereignty. The issues involved are simple: we believe that Mexico is right and that the United States—or rather that official portion of it which exercises its bullying tactics with impunity—is wrong. We apologize to our Mexican neighbors and urge them to stand firm. May the day soon come when the good-will between the two countries now being built up by sincere workers for international fellowship, grows strong enough to check the retrogressive influence of prejudice and greed!

Disarmament

This month will witness the preliminary meetings to work out a program for the coming conference on disarmament under the auspices of the League of Nations. This preliminary conference is of vital importance, for the significance of the conference itself will depend largely on what subjects are permitted to be discussed. Most of the representations made by the participating governments thus far betray their very obvious fears that something approaching real disarmament may be proposed; whereupon they will be hard put to find reasons for a negative attitude. Hence the greatest danger of all, perhaps, lies in the timidity of the preliminaries. Will the submarine be banished? Will poison gas be further outlawed? Will land armies, as well as battle-ships, be cut down measurably? And more important still, will war industries, and especially munition factories, be subjected to international regulation?

Public Conscience: Dead or Sleeping?

Mr. Mellon, accused by Senator Couzens of remitting unwarrantably a substantial portion of last year's total of \$150,000,000 in remitted taxes, sees no impropriety, not even in the fact that one of the gainers was the Mellon National Bank of Pittsburgh. Mr. Mellon, accused more or less directly by the New York *World* of participating in the creation of a vast aluminum monopoly in violation of law, a monopoly of which he is a principal beneficiary, makes scarcely any denial at all. Mr. Coolidge, accused by Senator Norris of violating the Constitution by holding over the heads of his own appointees to supposedly impartial governmental bodies, such as the tariff commission, resignations exacted from them in advance and pocketed until such time as they refuse to obey his personal orders, maintains impassive silence. Senator Couzens, the *World*, and Senator Norris have each presented to the public masses of facts so detailed and well documented as to make effective denials scarcely possible. But what of that? Nobody in the Administration shows the least concern. And why? Because they believe that you, the responsible citizen, do not care very much what they do. Or if you happen to care, the great majority of your neighbors do not care at all.

Is there anything in these recent disclosures that approaches the scandalous revelations made during the last presidential campaign about the oil leases, the White House telegrams attesting to the calmness of "Principal," who had declared there would be "no rocking of the boat"? And did not the American people, thoroughly aware of what this meant, enlightened by the greatest amount of publicity ever given to wrongdoing in high places, set upon such conduct the seal of their approval at the ballot box? On what grounds, therefore, need anyone expect the public's sensibilities to be shocked today?

The state of the public conscience, more than particular instances of callousness at Washington, should be a real source of concern. But we are not of those whose hope has turned to cynicism. Of cynicism we now have far too much; it is the cynical feeling on the part of the fabled "man in the street" which leads him to toss his hands in the air and exclaim, "It always is that way in politics, so what's the use?" That public-spirited genius will most deserve the gratitude of his fellow citizens who finds a way to inspire the public with the courage it has at present lost, to fill it once again with faith in its own power, to rebuild its waning self-respect, and turn its feet upon an upward path. It is faith—not scorn, abuse, or cynicism—by which one day the people will be stirred.

WE must report, with sincere regret, the resignation of L. Hollingsworth Wood, who has been treasurer of the Fellowship Press, Inc., since THE WORLD TOMORROW was started eight years ago. To Mr. Wood's enthusiastic interest has been largely due the steady continuance of the paper at certain critical moments in the past. We are fortunate, however, in Mr. Wood's successor. Kenneth E. Walser is a young lawyer who brings to the office of treasurer experience in such work and a genuine friendly concern for THE WORLD TOMORROW.

Tomorrow's World in the Making

The new spirit of inter-racial coöperation among students is not confined to the four Southern college centers of which much has been written—Atlanta, Nashville, Lynchburg and

Black and White Progressing

Knoxville. A friend of THE WORLD TOMORROW who has been visiting Southern colleges received one morning recently two letters written from

different sides of the racial barrier in a Southern town and describing an evening in which both correspondents had participated. With their permission the following excerpts from the letters are reprinted.

The wife of the President of the colored college writes:

"Yesterday was December 13, but it was a fine day here. It rained in showers all day, but the visitors from X— (a white college) came—twelve of them—two instructors and their pupils. They got here at 3.30 p. m. We had a general assembly in which we sang some of the melodies and Professor Z— was introduced. He spoke interestingly and well. We then went to a conference room where were gathered the twelve visitors and fourteen of our girls and fourteen boys and ten of our teachers. Mr. Z— presided. We had a fine meeting. Organization goes forward. We hope to have debates and lectures and know each other better. They have Public Education for Negroes as the first discussion in January. Our singing kept the visitors for our usual Sunday Vesper. We had a fine time. There were some who frankly confessed that the only Negroes they ever knew were sawmill hands. We hope they all come to know us better."

One of the two white professors writes:

"Yesterday we made our first trip to Y— College. They took us into the general Sunday School assembly and put us on the stage where we could see and hear them sing. As you told us, we were immensely surprised to find so many of them good looking! They gave us a very courteous welcome through their cultured and reserved President. He introduced us as members of a good-will tour and as members of the same church. He also made the statement that we were the first group of its kind in our state to start on such a project. But the great part about the assembly was their wonderful singing. All of us were thrilled and stirred beyond description. The "Song Bird" led in the singing and I can still hear that high, or super-high tone, with which she supported the chorus of other voices.

"Our group and their representative students then went into conference where we went through a four years' college course in one hour! I stated the purpose of the meeting and called for frank expressions of opinion as to plan and subject matter of our discussions. They were primed for the occasion. The barrage began. One of the Negro college co-eds opened the discussion with the problem of equal traveling comforts for Negroes and for Whites. The next speaker wanted to know how to interpret President Coolidge's address as to the 'customs that have the sanction of enlightened society.' The distribution of school funds, the

economic status of the Negro, and several other problems were presented in swift succession. We had spoken 'Negro' education earlier in the afternoon; so one of the fellows asked what the difference was between Negro White education.

"We made plans for a permanent form of organization with a secretary, program committee, and regular meetings held first at one school and then at another. Then we journeyed so that we could get better acquainted. We informally planned for other activities than discussion groups. Mr. P— suggested a trip to our college for their Club and we are going to have them in the early part of January. In the meantime, we are going to plan an inter-collegiate debate.

"The greatest thing about the trip was the complete transformation that took place in our thinking about the Negro. Some of us knew that all Negroes would steal, most of us supposed that they were intellectually inferior, and still others knew that Negroes had a peculiar 'smell'! It hurt some of us to be disillusioned, but we are glad for the hurt. I found a group of bright, clean, healthy and courteous Negro students, who, like us, are trying to solve the problems of the universe. All of us came back with new attitudes toward race problems as they are personified in Negro students. I came back inspired. The jokes and jibes of our fellow students are so much chaff. One of the girls in making a report to her class in Education said enthusiastically that she would enjoy going to school with a Negro. And that is something to say anywhere in this state! The President of our Epworth League said he had just begun to live. 'The nearest I ever came to shouting,' he said, 'was on my way back home when I was thinking of what that trip to Y— College has meant in my life.'

"We are wondering if we can be as courteous to them as they were to us. After our meeting was over we were shown through the dormitories, visited several of the rooms and finally went over to the President's home where we heard some more beautiful singing by the 'Song Bird.' I looked at their kodak pictures and had a nice time talking to Mrs. A—, who had been absent from the parlor for a few minutes, asked us to come back and take a drink of water. I saw a mischievous smile on her face and was prepared for anything. We were led into the dining room and at one end of the table was a large punch bowl of fruits of all sorts, while the rest of the table was covered with oranges and apples and oranges and flowers. It is needless to say what followed. Around the table we confessed our misgivings against the Negro and all were saying that something new had happened to them.

"After the refreshments we went to the Vesper Service and heard some more wonderful singing and listened to a practical talk to young people by the Rector of the Negro Church. One of our delegation remarked he would hold a White pulpit in the country! Then we left for home.

"I truly believe that we have begun a great work and are going to do our best to keep it up."

From *The Crisis* we learn also of a noteworthy incident at Wilmington, Delaware. Johns Hopkins University was offering an extension course in Wilmington from which colored teachers in the Wilmington schools would be excluded.

twenty-four white principals and the six colored principals of public schools voted unanimously that because of this exclusion the proposed course should be rejected by the Wilmington schools.

THE FAMILY ALBUM

Kate Richards O'Hare

WHEN Kate Richards O'Hare walked out of the Missouri State Penitentiary in 1920, she set herself two tasks: to destroy the brutal prison contract labor system and to establish a self-supporting workers' college. Today she has definitely made a place for herself as a pioneer in both these fields.

But it is not only this work which has made her an outstanding figure in the American labor movement of today. She has always been a pioneer—a pioneer woman, a pioneer American, and a pioneer in the labor movement. All her life she has done unusual things.

A slave-holder's son who became an abolitionist and rejected his inheritance; pioneer companions of Daniel Boone; and fighting Irish who landed in Kansas via the mountains of Tennessee: such were the forbears of Kate Richards. Born on the plains of Kansas in 1877, she grew up in the heart of the old Populist movement among people who took the utterances of Jefferson and Lincoln seriously. It is anything but surprising, then, that Kate's contact with modern industrial civilization turned her into a lifelong agitator.

During her teens she taught school in a sod-walled, dirt-floored country schoolhouse. Later her father established a machine-shop in Kansas City, and she was duly invested with the ladylike post of bookkeeper. But Kate, ever the proprietor of a restless ego, soon evinced a taste for tinkering with machinery rather than striking trial balances. So she donned overalls and, ignoring the taunts of her masculine fellow-workers, became in due time a journeyman machinist and the first woman member of the machinists' union.

A developing interest in church social service led Kate to investigate conditions in the Kansas City red-light district. She found that two of the largest and most flourishing houses of prostitution were located on property owned by trustees of her church. The fact that no adequate action in regard to this situation was obtainable from the church brought her interest in this kind of social work to an abrupt end.

Thus was Kate Richards neatly shunted into the ranks of social and economic radicalism. She joined the Socialist Party, and entered a training school for soap-boxers. There she not only acquired a serviceable technique of oratory, but so a husband, Frank P. O'Hare, at that time a young worker in the Socialist movement.

Apparently marriage proved a stimulant rather than a sedative, for during the next fifteen years Kate O'Hare pioneered vigorously and vivaciously in half a dozen fields. Newspaper writer, labor organizer, stump speaker, and pioneer suffragist—she was all these things in the American hinterland at a time when no "good woman" was known to

hold an opinion on public questions. International Secretary of the Socialist Party, she was in 1914 a delegate to the London Congress of the Second International. Probably the first woman to speak before an international political gathering, she received an enthusiastic ovation and an official kiss from Anatole France.

About 1912 Comrade Kate became editor of the *National Rip-Saw*, then one of the most powerful Socialist propaganda sheets. Printed on the cheapest of newsprint, written in the rough-and-ready language of the proletariat, and with an optimistic eye ever on the sensational aspects of the material it handled, it was long a stench in the nostrils of the lily-white intellectual. But it got across its message. In its time it was a big influence in the lives of the people it reached; and in its time it had a paid circulation of well over a quarter of a million.

But Mrs. O'Hare evidently did not think these manifold activities a sufficient career for one woman. During these crowded years she gave birth to and reared four children. Nor was she satisfied with a merely average performance here. The youngest were twin boys. Presumably her offspring did not lack any of the essentials of a mother's care, for they all survive, a healthy brood; and the eldest is now 22 years of age.

America's entry into the World War brought disintegration to the movement which Kate O'Hare had served so many years. As chairman of the committee which drew up the famous St. Louis platform of 1917, she was directly instrumental in placing the Socialist Party on record against America's participation in the war. These facts and her subsequent determined pacifism, resulted in the suppression of her paper, and caused a phalanx of sleuths to be put on her trail by the Department of Justice, which feared that she might intimidate the military. In July, 1918, following a speech in a North Dakota town, she was arrested and charged with violation of that most inclusive of statutes, the Espionage Act. Conviction and a sentence of five years followed, after a typical war-time trial, and in April, 1919, Kate Richards O'Hare entered the Missouri State Penitentiary as a federal prisoner.

There she sewed 88 overall jackets a day for a private firm, to which the State had illegally sold her labor, and she received in return 50c to \$1.00 a month. Unofficially invited by the Government to ask for a pardon, she refused, because doing so would constitute an admission of guilt. Meanwhile her case was attracting widespread attention as a miscarriage of justice. After fourteen months in prison she was unconditionally released by President Wilson under circumstances that constituted a virtual apology.

Since her release her penchant for pioneering continues unabated. The first task, undertaken in collaboration with her husband, was the Children's Crusade for the release of political prisoners, which attracted international attention, and proved most effective.

Some years of research, writing and lecturing on prison problems followed. In 1922 her book, "In Prison," was published by Knopf. In 1923, with the collaboration of W. E. Zeuch of the University of Illinois, she founded Commonwealth College, a resident institution of self-maintaining higher education for workers. The educational plan of this unique school provides that both teachers and students spend

four hours of every working day in industrial pursuits, in return for subsistence afforded by the institution.

A publicity campaign to drive prison contract-made garments off the market was begun in 1924, after four years of research. Ideally equipped through information and experience to wage this fight, but lacking funds and assistants, Kate turned to Commonwealth College. Realizing the importance of the effort to the labor movement, Commonwealth granted her a leave of absence, and furnished her from among its teachers and students an adequate staff of volunteer workers.

The Crusade really started something. The unfair competition of contractors of convict labor had been worrying free workers and their employers for thirteen years. Within six months national labor and commercial organizations had rallied to the Crusade's support. The campaign was eventually taken over by a joint committee of the United Garment Workers of America and the Union-Made Garment Manufacturers' Association, which retained Mrs. O'Hare as directing publicist. Her material now regularly reaches over a thousand publications; she speaks before scores of organizations annually; and she is actually driving prison sweatshops out of existence. Even the government which once imprisoned her recognizes the credentials in criminology which she earned by hard work at a leading state institution.

She sees the end of this work in sight, and at the expiration of her leave of absence expects to return to Commonwealth College and devote her energies to the furtherance of this pioneer experiment in workers' education.

In her youth, if one may judge by photographs, not even her most earnest sympathizers could call Kate O'Hare beautiful. But she has at last come into her own. Tall, and in spite of her forty-eight years, "imperially slim"; with a mass of lustrous bobbed grey hair and an irresistible Irish smile; breathing vitality, enthusiasm, and an assurance that is perfect grace;—today she is a strikingly picturesque figure. There is nothing in her of the pathological feminist or the acrimonious radical. Rather she is normally feminine, and quite conscious of her charm and the leverage it gives her in a man-run world.

Forceful and intuitive rather than profound or analytical—an artist, not an administrator—she lacks ability to plan and organize. For this phase of her work she has always been indebted to some one—usually her husband, Frank O'Hare. An admirable teacher, agitator, or missionary—it is in these capacities that she has spent her life.

Her versatility is marked but does not indicate the superficiality of the dilettante. When Kate begins a job, she finishes it. Never afraid to take an uncompromising stand when she judges it necessary, she is nevertheless not a doctrinaire, and this has enabled her to work with almost every type of human interested in social betterment—from the unctuous uplifting cleric to the cloistered Marxian scholar, and from the fat, good-natured, per-capita-tax-absorbing labor skate to the raucous wobbly.

HAROLD BRONCO.

(Harold Bronco is the pseudonym of a group of young writers at Commonwealth College, and was adopted to indicate the breed of their Pegasus.)

WORTH WHILE PLAY

ANSKY'S *The Dybbuk*, produced at the Neighborhood house, is a skillfully dramatized mystic legend of love and death "worked out in most of its episodes in the no-man's-land between the real and the supernatural" in the terms of real psychological drama. According to Henry G. Alsberg, who has this English version, *The Dybbuk* "attempts to give the quintessence of the Jewish-Chassidic ghetto." I can only presume that it achieve this,—the play is shot through with brilliant beauty. Lacking a background of Jewish culture, it is impossible for an attempt to say what accuracy the play achieves in its interpretation of Jewish faith. But even to the merest outsider, its simple story is thrilling and its mystic struggle unforgettable. The immortal lovers, *Channon* and *Leah*—if more space were ours to comment, it would be interesting to talk of this play and *Romeo and Juliet*—some length—are admirably played by Albert Carroll and David Ellis. The whole production is finely orchestrated; David Weiss, who was associated with the Moscow production, and Alice Lewis deserve genuine praise for their artistry in direction.

We are all of us, doubtless, familiar with the politician, the volunteer, and the professional patriot who use the "dead hero" sentiment to feather their own nests, who bowdlerize and juggle quotations for jingoistic ends. One has but to listen to Armistice Day speeches made by financiers, politicians and arm-chair militarists who saw a trench or battlefield butchery. Two young Frenchmen, M. Pagnol and Paul Nivoix have taken some of these Poincarés, Schmitz Leaguers, and profiteers and put them in a play, *Merchants of Glory*, which the Theatre Guild has produced. One watches the despicable gentry at their clever work of vote-catching, trading the sincere emotions of the people, cutting up the dead hero's legs from the front to censor out realistic reactions to war and politics and quoting what little is left on an election poster. The "dead hero" son comes home, his memories of identity, lost in shell-shock, just regained. It is interesting to see how these dead hero champions sabotage their hero-demi-god. *Merchants of Glory* is a glorious ironic comedy, and a logical aftermath of *What Price Glory*.

We have all seen many *Shylocks*, but this reviewer has never so good a one as Walter Hampden's. Claude Bragdon has recaptured in his settings what Venice was, I imagine, in the bloom of the Renaissance, and the Hampden-Barrymore production of the play brings to life the full-blown prejudices and feelings of the citizens of the fifteenth century. It is exciting to see a *Shylock* who is human, a man of passions and sympathies, cursed, persecuted, repressing, throwing aside his own mood of submission, and adopting the medieval Christian activity of vengeance and with it the usual religious frenzy of persecution. Ethel Barrymore's *Portia* is witty and defiant, and as modern as any emotional prosecuting attorney of the present day. This production of *The Merchant of Venice* will leave you spellbound; it recaptures a Shavian humor usually lost sight of, and is as romantic and poetically glowing, methinks, as Shakespeare intended it to be.

Hawthorne's *The Scarlet Letter*, dramatized by Miriam Stockton and given by the American Laboratory Theatre under the direction of Richard Boleslavsky, is very interesting. The players recapture the characteristic pronunciation of the Colonial period, and old Puritan hymns are sung. Played with an economy of gesture and movement, and without the obvious tricks of "good theatre," the production is singularly effective.

The Monkey Talks, by René Fauchois, is a lively and amusing comedy of life behind the scenes of the circus, providing gay excitement and good humor. Jacques Lerner as Faho, the talking monkey, Wilton Lackaye, Philip Merivale and Martha-Bryan Allen are excellent and apposite in their parts.

COLEY B. TAYLOR

Not in the Headlines

Golden-Rule Nash Unionizes

More than 3,000 members are added to the Amalgamated Clothing Workers' Union by the unionization of the Cincinnati plant of "Golden-Rule" Nash, according to a statement from the Amalgamated. Nash was the largest open-shop clothing manufacturer in the country. His Golden Rule plan has had wide publicity.

Organizing Pullman Porters

Roy Lancaster, general secretary of the new Brotherhood of Sleeping Car Porters, reports a membership of about 5,000 from the total 12,000 employed. The brotherhood hopes to achieve a 51 per cent membership and secure recognition from the Railway Labor Board as representing the Pullman porters.

Criminal Anarchy in Indiana

The upholders of the Indiana criminal anarchy law have revived 10 indictments against radicals for a meeting held in Gary, May 1st, 1923. The Indiana prosecutor is bringing M. J. Loeb, business manager of *The Daily Worker*, the Communist daily, to trial. Loeb was secretary of the Labor Defense Council when arrested two and one-half years ago. The council has since been merged with the International Labor Defense.

Civil Service Retirement Bill

Men retired from government service in the army, navy and the marines are drawing old age pensions which average, in the several groups, from \$1,200 to \$1,800 a year, while retirement pensions in the civil service average below \$600 a year, according to the report of investigators for the National Federation of Federal Employees. A bill making \$1,200 the standard retirement pension for civil servants of the federal government is now before Congress. The American Federation of Labor is backing it.

Radio Operators Strike

The strike of British marine radio operators against a wage cut of 2.50 a month finds the Government lining up with the employers. Instead of enforcing the regulations which forbid the sailing of a ship without full equipment of radio operators, the board of trade is said by the Federated Press to be allowing ships to sail with their radio department undermanned. The number of strikers is increasing daily and 5,000 operators will soon be involved. Sympathetic action is expected from the seamen's unions.

Cleveland Ousts Military Training

Despite the protests of virtually every veterans' organization in the city, protests in which Newton D. Baker, former Secretary of War, joined, the Cleveland Board of Education voted, on January 11, to cut military training from the city high schools at the end of the school year in June. The resolution to discontinue military training in the schools of Cleveland was introduced by Alfred A. Benesch, and passed the board by 6 to 1 after much stormy discussion and newspaper publicity. The Cleveland Ministers' Association was with the peace forces.

Gains in Mine Protection

John B. Andrews, secretary of the American Association for Labor Legislation, in a recent statement reports substantial progress in the adoption by coal operators and by state legislatures of the approved safety device of sprinkling soft coal mines with rock dust to prevent mine disasters from coal dust explosions. Eleven such disasters occurred in the United States in 1925, killing a total of 259 miners. More than one hundred coal companies in thirteen states and in Canada have already installed the rock dust safeguard in their mines or have begun to install it. Four states have now taken legislative action requiring this protection. Three years ago not more than six companies had safeguarded their mines with rock dust, and there were no rock-dusting laws.

Oppose Cannon on Campus

Cannons are implements of murder, reminders of war, and on that ground students of the Missouri State Teachers' College at Cape Girardeau object to them on the school campus. The arrival of two large guns, sent by the state from an allotment from the government, was greeted by loud protest from a large body of students.

The Candy Worker's Wage

Girl candy workers are to get \$13 a week minimum wage after a year's training at \$8 weekly, if the Minimum Wage Commission of Massachusetts does not change its ruling after the public hearing. The girls have been employed at \$12.50 weekly after a year and a half training since the decision of January, 1920.

Unemployment in Germany

In spite of the favorable report on Germany's financial situation made by Parker Gilbert, Reparations Agent-General, statements now coming from Germany to *The New York Times* tell that the number of unemployed workers has risen enormously in recent weeks and that the Reich is paying out more than \$10,000,000 monthly in unemployment benefits.

Sacco and Vanzetti

The Supreme Court of Massachusetts has finally heard the arguments on bills of exceptions brought by counsel for Sacco and Vanzetti. At date of writing the judgment which will determine the fate of these two men has not been delivered. The Sacco-Vanzetti Defense Committee, Box 93, Hanover Street Station, Boston, is carrying on the work for their freedom. The chief counsel for the defense is now William O. Thompson, a distinguished member of the Massachusetts bar.

Students Against War

The Interdenominational Student Conference held at Evanston during the Christmas holidays went on record, by a substantial majority, as opposed to military training in the colleges and 181 of the delegates stated definitely that they would refuse to fight if a war came. The Conference discussed various questions of social injustice and in connection with the provision for Negro delegates had some first-hand experience of race prejudice in a Northern state.

Picket State Senate

A picket carrying the sign "The Senate is Unfair to Organized Labor" in front of the Washington state senate chamber expressed the attitude of the workers of that state toward those law-makers who voted against a bill guaranteeing the right to picket. William Short, president of the State Federation of Labor, in placing the picket, declared he was willing to be arrested for violating the anti-picketing law and that a fight would be carried on against the anti-labor legislators.

Lynching

The new Dyer Anti-Lynching Bill which was introduced December 7th in the House of Representatives and later in the Senate covers all the important provisions of the previous bill. In addition, two important modifications are made in the present bill. The first is to cover the acts of mobs not only where they deprive a person of his life, but also where they do him physical injury. Second, under the new bill it will not be necessary in order to convict the members of a mob to show that its acts were intended or done as a punishment for or to prevent the commission of some actual or supposed public offense. The new bill which has been introduced in the Sixty-ninth Congress is the product of revision undertaken by Mr. Dyer with the co-operation of the National Legal Committee of the N. A. A. C. P. Eighteen Negroes were lynched during 1925 in the following States: Alabama, 1; Arkansas, 1; Florida, 3; Georgia, 2; Kentucky, 1; Louisiana, 1; Mississippi, 6; Missouri, 1; Utah, 1; Virginia, 1.

Books More or Less Relevant

The World Tomorrow reviews only books which it believes to be helpful and interesting. On rare occasions it includes unfavorable comment on a popular volume which seems sufficiently misleading to render adverse criticism imperative.

The Psychology of Human Society

THE *Psychology of Human Society* by Charles A. Ellwood¹ offers a most excellent introduction to its subject. Professor Ellwood stresses at every point the importance of the interrelation between individuals and the groups of which they are a part. He offers three tests of social progress: "increased capacity to survive on the part of individuals and groups, increased efficiency in work of both individuals and groups, and increased harmony among individuals and groups in their relations with one another. In brief, social progress is control over physical and human nature, which increases rather than subtracts from the sum of human values." In the same way the quality of any group life should be tested, he believes, not merely by its effect on the happiness or the self-development of the individuals which compose it, but by its relation to the life of other groups and ultimately to the life of humanity as a whole.

In his psychology Professor Ellwood stands midway between those who, like MacDougall, trace all our dominating motives and habits directly to the instinctive, inherited impulses, and those who, like Josey and Kantor, trace human behavior chiefly to the influence of environment and institutions. As a corollary to the theory that individual character and group life are determined by the interaction of instinct and environment, Professor Ellwood has a deep-rooted faith in the possibility of far higher types of civilization, than any which the race has yet achieved. "It is certain from anthropological science that human culture is still in its earlier stages of development. Civilization, in the sense of higher culture, is just beginning. When science has perfected our understanding of the principles of human psychology and sociology, especially when it has established a scientific sociology, the civilizing process will be rationally directed and social progress will be beyond anything which the world now dreams to be practical."

The further development of the power of reason is one basic necessity. "Culture from the beginning has been a series of devices, we may admit, to mediate and control man's natural impulses; but the guiding, creative factor has been man's capacity to profit by experience, or his intelligence." And again, more strongly, "Those persons who claim that the native impulses and emotions are good guides in social behavior would hurry society back again into barbarism."

Existing institutions—and especially the church and education and the "primary groups" in which persons live together face—can be utilized for the greater socializing of individuals' behavior. The family Professor Ellwood regards as of supreme importance as the practice ground and the organized expression of mutual understanding, good will and other qualities on which along with intelligence our further social progress will depend. As to the form which it should take he is not dogmatic, but he would test this, like other groups, in its practical functioning by its reactions not merely on individual happiness and self-development but on the life of the larger groups of which it is a part.

On two points Professor Ellwood seems to fail in the consistency of his argument. Possibly it is the very evident desire, throughout, to be entirely fair to points with which he does not agree which has tended once or twice to confuse the statement. But on leadership there seems to be a failure clearly to distinguish between the characteristics of "democratic leadership," which represents a genuine interplay between the leader and the rank and file, and the leadership which simply dominates and very easily drifts into exploitation of

the group. Again, in discussing the limits of "economic determinism" and expounding the ways in which economic change serve social progress, Professor Ellwood agrees in general, economic change would react on social behavior but he passes completely the main point which one would expect him to do. He stresses the advantages which would ensue with the removal of extreme poverty and insecurity. He does not refer at all to the more important and creative psychological effects which might result when new coöperative relationships supersede the relation of the owner class and the non-owning wage-earner class.

But why quarrel with two points when the book as a whole, in most of its detail is a stimulating exposition of the psychological and sociological basis of human life?

ANNA ROCHESTER

Wages and the Family

IF wages should be based upon the cost of living, whose cost is to be the basis? Is the family of five typical? "Only a relatively small percentage of the workers actually do have such families to support," is Professor Paul H. Douglas' answer in his volume *Wages and the Family*.² To pay a wage which would meet the costs for a family of five in the English-speaking countries "would be more than adequate for between 70 and 80 per cent of the workers while it would be less than was needed for from 10 to 15 per cent." Moreover, the author is convinced that after statistical analysis of industry cannot pay such a wage bill. He believes the principle of the living wage to be "ethically and economically sound," but asks whether "as needs are not uniform but variable, so the minimum wage should not be uniform but should vary according to the needs of the worker and his family."

This principle is exemplified in the family allowance system, in effect in France, Belgium, Germany, Austria, Czecho-Slovakia and several other European countries. By this system the minimum wage in industry is set for a single man, and out of a common pool of family group of establishments allowances are paid to married men and women in proportion to the number dependent upon them. The author analyzes these plans in Europe and sets up a similar proposal which the author advocates for the United States. As a source of information concerning a movement which has grown to surprising proportions abroad, this volume is useful. The analysis of the difficulties of applying the principle of the living wage in industry is clarifying and challenging.

The reviewer finds it difficult to choose the point of view from which to appraise the author's thesis. The setting of wages is a problem of the workshop. Family allowances are advocated as a means of insuring an adequate standard of living in the home, particularly for the welfare of children. As a problem of the workshop, the proposal invites discussion of the whole basis of determination of wages in modern industry. Will the worker's share in the output of industry be enlarged by accepting the cost of living of a single man as the guide in fixing the basic wage and then transferring to a common pool, unrelated to the achievement of the individual, a static uniform sum for dependents? As a problem of family welfare, the approach of the social worker is appropriate. Will family life be conserved and standards improved, if the income be derived from a predetermined system of family allowance? Actually the facts are not available with which to answer either question. The system is comparatively new and, for the most part, spans the post-war period when appraisal of its results is very

¹Published by D. Appleton & Co. Through The World Tomorrow Bookshop, \$3.08, postpaid.

²Published by the University of Chicago Press. Through The World Tomorrow Book Shop, \$3.08, postpaid.

complicated by abnormal economic conditions in Europe. Professor Douglas has rendered a service in his sympathetic setting forth of the plan. To study it and to watch its growth is an obligation upon all who are concerned about family welfare and the social results of inadequate wages.

MARY VAN KLEECK.

Income in the Various States

MAURICE LEVEN'S scholarly volume, *Income in the Various States*,¹ has various uses. For months it was anxiously awaited by business houses desirous of finding out how many vacuum cleaners, radios and automobiles the population in each state might be induced to purchase.

To those interested in individual and family budgets it is of unique value. For it tells many a tale about that most important basis of family existence—the economic foundation. It estimates, for instance, that, in 1921, the average employee in the New England States received the sum of \$1,119 a year or about \$27.50 a week; in the Middle Atlantic States, \$1,266 or \$24.35; in the South, \$875, or \$16.85 weekly, and on the Pacific Coast, \$1,261 or \$24, with an average throughout the United States of \$1,129 or \$21.70. (In 1919, this average was \$1,139, and in 1920, \$1,387.)

Unfortunately, family income, as opposed to individual income, is not tabulated except in the case of the farmer, whose family on the average secured in 1919, according to the best guess of the author, \$559; in 1920, \$1,215, and in the depression of 1921, only \$701, or \$13.50 a week.

If the study brings out anything, it shows how impossible it is to draw conclusions about the prosperity or adversity of the workers in one part of the country by a study of conditions in another section. For example, while the per capita income per family on the farms in the country as a whole was but one-half as much in 1921 as in 1919 (that in the West North central states, including Minnesota and the Dakotas falling from \$1,864 to \$382), the income of the farm families in New England actually increased from \$1,268 in 1919 to \$1,342 in 1921!

Another estimate of interest is that, in 1921, 98.5% of the population depended on family incomes of less than \$5,000; and that only one-half of one per cent of the population were included in families who obtained as much as \$10,000 a year. While the author confesses that many of these estimates are based on inadequate data, they are undoubtedly among the best that can be made with the available statistics and are fraught with no less significance for those who are able to interpret cold statistics in terms of human welfare.

HARRY W. LAIDLER.

Mothers and Daughters

JESSICA COSGRAVE, in *Mothers and Daughters*,² has written a most readable little book of good advice to some mothers.

The author shows familiarity with the problems which modern educators, psychologists, and psychoanalysts stress in discussing questions of education. She speaks with power of the importance of "first impressions," of the psychological background of conflicts and unwholesome affections between parents and children.

While the book fairly bristles with ideals brought together under certain headings such as "undoubted character qualities," which include self-control, generosity, consideration, order, sincerity, courage, perseverance, etc., the cataloging and labelling of these abstract qualities, while perhaps some incentive to the person with good impulses but lazy habits, suggest the New Year Resolution with all its lack of substance.

In the first chapter Mrs. Cosgrave divides young people into three groups: "A naturally conservative group which keeps to the standards of the preceding generation with great credit and advantage

to themselves; a large middle body which goes ahead not with undue haste but promptly to follow the mode of the moment; and a group which Roosevelt termed the lunatic fringe, with what the new psychology calls the inferiority complex, who must attract the attention they covet, and feel that they do not deserve, by extremes of all sorts." This division leaves little room, if any, for young people (surely a growing number) who face the social and economic order and see in it such things as force them to ask themselves if they can with self-respect live in the way that those about them are living. Here as throughout the book we find that Mrs. Cosgrave has not only written of the children of the well-to-do but seems to be fairly satisfied with things as they are; she speaks of social justice as an ideal, but there is rather more thought spent upon the advice to the mother of the debutante-to-be, who may make her daughter honest, intelligent, charming, etc. These virtues are important perhaps, but do they impel people to ask if the life that Mrs. Cosgrave would beautify is worth living?

JUSTINE WATERMAN WISE.

For Home Players

Sweet Times and the Blue Policeman. By Stark Young. Henry Holt & Co. \$2.00.

International Plays. By Virginia Olcott. Dodd, Mead Co. \$1.75.

Fairyland and Footlights. By M. Jagendorf. Brentano's. \$2.00.

Plays and Pageants for Children. Selected and arranged by Margaret Whiting. Educational Publishing Co. \$2.50.

Short Plays for Young People. Selected by James Plaister Webber and Hansom Hart Webster. Houghton, Mifflin Co. \$1.20.

The King's Great Aunt Sits on the Floor. By Stuart Walker. Edited by Frank Shay. D. Appleton & Co. 50 cents.

Goldtree and Silvertree. By Katherine Dunsan Morse. Macmillan Co. 84 cents.

The School Theatre. By Roy Mitchell. Brentano's. \$1.75.

MY father used to say of the Hawley family, into which he had married, "Any one of them will eat a turnip and call it an apple." Perhaps children under nine require no more juice in their dramatics. Perhaps they will act a turnip and call it a play.

But the children I know rising ten and upwards seem to want something rather grown up and unidyllic. They like Lady Gregory and Lord Dunsany, though they will dramatize with joy Tom Sawyer and Seventeen. Plays in which the obvious comments are made, especially moral ones, leave them colder than ice. Ten years in this world, whether because it's a post war world or not, seem to have given them a marked sense of the complexity, the rich moral puzzle-ment, of which real life consists. Or so I interpret their reactions.

I don't know whether they would find the style of most of these plays too limpid for any use. I find it so. Clever as the verses are with which they are so well interlarded, and humorous as the intention seems often to be, they leave one feeling enfeebled, flat. Six authors have gone in search of the same style. The characters all have exactly the same locations. Their grammar is usually painfully correct. I find in one play a child made to say, "Indeed, I do not know." Say it, reader—say it aloud, and see how it sounds.

The *International Plays* have been conceived in such a spirit of forward-looking good will that one can only wish very much they were more richly human, inconsequent and engaging. This I fear they cannot be as long as fairies, etc., are so freely imported to point the moral. But there is one thing far more seriously amiss in one of them—"Viva L'Italia." Here in the very act of drawing Americans and Italians together (albeit in a patronizing relation) the Negro servant of the American white woman is represented consistently as a materialistic and crudely snobbish person. In any second edition the author surely will wish to amend so unlucky a blunder.

Stuart Walker, in *The King's Great Aunt Sits on the Floor*, has, of course, a deliciously ludicrous point in the pestiferous trumpeter.

¹Published by the National Bureau of Economic Research. Through The World Tomorrow Book Shop, \$5.08, postpaid.

²Published by George H. Doran Co. Through The World Tomorrow Book Shop, \$1.58, postpaid.

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LECTURES AND DEBATES

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But the play as a whole depends too heavily upon this trumpet though at the opening the dialogue between the Prologue and actor in the audience is most truly and enchantingly humorous. later, as the play proceeds, that it seems to fall rather to pieces.

Roy Mitchell's *School Theatre* is worth its weight in diamonds. Such a treasure even the poorest school might well pay seven times the price for. I can imagine it within six months thumbed almost to pieces. It tells how to make everything, from the cyclorama to mustache, from helmets to "draperies, leg-pieces, borders, ceiling etc. And it's written in a confident, spirited, realistic, swift, beguiling style, a pleasure for its own sake to read, an excellent model for the unconscious child to assimilate. It closes with an exhaustive catalogue of plays. There ought to be a Nobel prize for it.

SARAH N. CLEGHORN

Mothers in Industry

WHO does the housework when mothers become wage earners? What happens to the children? Why do mothers become wage earners? What is the effect on child bearing?

These and other questions are discussed with reference to mothers in the lower-paid occupations in the volume, *Mothers in Industry*. Gwendolyn S. Hughes, Ph.D., has written the report of a survey carried out by the Seybert Institution and by the Carola Woerishof Graduate Department of Social Economy and Social Research, Bryn Mawr College. It is a thorough and scientific piece of work written in such a readable style that it will appeal to the general public as well as to the social worker.

The purpose of the study was "to determine whether the employment of the mother is vital to industry on the one hand, whether wage-earning activity interferes with home life on the other hand, whether this question is one of industry or one of the family or one of society at large."

The conclusion must be for all of us that the question is one of society at large. The foreword by Helen Glenn Tyson suggests some of the plans carried out in other countries for the endowment of motherhood. In the United States our legislation lags behind. The book presents facts about the situation in one city, Philadelphia, and quotes from studies of the Children's Bureau and the Women's Bureau in other cities showing that "these studies are representative of conditions in other localities. Basic facts tend to reappear from city to city."

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paint pictures or climb mountains or go to the movies or state their heads or do anything else that pleases them in their economic hours." The four chief elements of waste are the developed: wasted man-power in production of non-essentials, in-ness, and in bad technical methods, and losses in natural resources. Many readers will disagree with certain of Mr. Chase's classification of non-essentials and the production of illth, but quite apart this debatable ground, the case is clear, and admirably buttressed with facts and sources, for the general conclusion that in the United States at least one half of our working energy, as a part is contributing to the enormous total of waste.

The emphasis throughout is placed on the things produced by the human energy and natural resources involved. Mr. Chase is not as an economist but as a technician. The distinction is important for Mr. Chase believes—and we entirely agree—that only a learning to develop a common concern for the effective operation of economic life in relation to our human requirements can we hope to meet the challenge of waste. We must learn to ask not, "What profits will accrue from this transaction?" but, "How will this action meet our common needs?"

Mr. Chase is one of the unusual writers who can discuss a technical subject in a style that interests and arouses the untutored reader. If his book could have the widest possible sale, it would be a telling contribution toward the state of mind which would demand—without the emotional crisis of a war—the coordination of industrial life and our human needs.

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Other New Books on World Tomorrow Subjects

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The Destiny of a Continent, by Manuel Ugarte. Knopf, \$3.50. Important and interesting analysis of our relations with Latin-American countries by an Argentine leader among those who are combating the "Yankee Peril."

American Foreign Investments, by Robert W. Dunn. Viking Press, \$5.00. Analysis of all available data on the subject, with classifications by countries and types of investments; appendices of texts of contracts between American bankers and Central American governments.

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THE PAMPHLET LIBRARY

AMERICAN pamphlet "literature" is steadily increasing and those who have any concern for the adjustment of human relations must not overlook this source of information. The material which comes to THE WORLD TOMORROW since our last column on The Pamphlet Library touches on a wide variety of subjects. We attempt to mention here only that which we believe would be of special interest to our readers.

First, as basic to possibilities of mutual understanding and good-will, we note the publications of the American Civil Liberties Union (515 Fifth Avenue, New York). The Union has issued six pamphlets during the year: *Propaganda and Conscription of Public Opinion*, by William Chafee, Jr., is of special value to peace workers; *The Department's Ban on Saklatvala and Foreign Dictators of Indian Rights* reveal the subversivity of our Government to the ruling classes here and elsewhere; two other pamphlets are concerned with free speech and the industrial conflict in New Jersey and California. From the Independent Labour Party (14 Great George Street, London, S. W. 1) we have a penny pamphlet entitled *Free Speech in Danger, The Significance of the Communist Prosecution*, containing a parliamentary speech by Ramsay MacDonald. On the curbing of free speech in other countries, *Political Persecution* has been issued by the International Committee for Political Prisoners (80 East 11th Street, New York). The Wheeler case is amply settled but a clear understanding of the facts is important. These are given in a pamphlet published last June by the Wheeler Defense Committee (506 Lenox Building, Washington).

On militarism and peace perhaps the most important publication for American readers is *Military Training in Schools and Colleges of the United States*, a report prepared by Winthrop D. Lane and published by Committee on Military Training (387 Bible House, New York). Of great interest is the report on *War in the United States of the World*, published by the War Resisters' International (Abbey Road, Enfield, Middlesex, England) after their international conference of July, 1925. From Great Britain comes also an Independent Labour Party pamphlet, *How to End War, The I. L. P. View on Imperialism and Internationalism*, by A. Fenner Brockway, M. P. O. during the war and member of the Fellowship of Reconciliation.

Books on American imperialism and on the snarls in the Near East are available in Kirby Page's *Imperialism and Nationalism* and arguments on the World Court, the League of Nations, the Outlawry of War in his *An American Peace Policy*. These two of the Christianity and World Problems Series (published by Doran for Kirby Page, 311 Division Ave., Hasbrouck Heights, New Jersey). A mass of evidence on American imperialism is also found in the testimony given on February 25 and 26, 1925, before a committee of the Senate Foreign Relations Committee (68th Congress, second session) in Hearings on Senate Concurrent Resolution 22. Copies should still be available for the asking from the Secretary of the Senate Committee on Foreign Relations or from the Government Printing Office at Washington. The publications of the Foreign Policy Association (9 East 45th Street, New York), include pamphlet reports on their luncheon discussions and an editorial information service (available to all members of the F. P. A.) which is practically a series of fact pamphlets on international affairs. A special pamphlet published during 1925 by the F. P. A., under the title *International Control of the Traffic in Opium*, gives a sum-

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A Plan of Education to Develop International Justice and Friendship, by David Starr Jordan, which won the Raphael Herman \$2 award, can be secured from Augustus O. Thomas, president of World Federation of Education Associations (Augusta, Maine).

(This column will be continued next month, with pamphlet Race Relations and Industrial Problems.)

For Group Discussion

I. The Man and the Woman

1. What do you mean by equality of husband and wife? Is desirable basis of home life?
2. Does the holding of a joint bank account to which the husband alone contributes constitute economic independence for the wife?
3. Is economic independence of the wife desirable? Why or not? With reference to the husband, to the wife, to society as a whole.
4. Are there any universal requisites for satisfying relations between parents?

II. The Children

1. Can a child receive too much affection?
2. Which kind of care for little children should society consciously encourage: mothers' care (with haphazard preparation of mothers); mothers' care with systematic training of mothers; high grade nursery schools, directed by trained women who or may not themselves be mothers?
3. Would you like to see courses in fatherhood introduced in schools and colleges? How would you outline the substance of such a course?
4. Can the situation in a poor home where the earnings of the parents together are inadequate to provide good care for children be compared with that in a home where the joint income can purchase professional help and private school care?

III. Serving Society

1. What would you consider the tests of whether or not a home is successful? Is the happiness of the members of the family a sufficient accomplishment?
2. When there is a conflict of interest between family needs and the needs of a larger group, on what principle should one decide which to follow? Should a business man accept poverty in his family rather than save himself by sharp practices?
3. Is the quality of home life important in relation to social progress? Why or why not?

IV. Society's Responsibility

1. Arrange in the order of their importance the following points at which society is not fulfilling its responsibilities for individual homes: Housing, wages, education of parents, development of mechanical contrivances at minimum cost, laws giving unequal recognition to property and guardianship rights of men and women. Is any of these irrelevant? What other points should be noted?
2. How does military preparation, even in time of peace, react on home life?
3. What are the indispensable elements of home life?

With World Tomorrow Co-operators: Team Work

THIS is *your* paper, yours, ours. It does not belong to the editors, nor to the directors, nor to the officers. It belongs to the coöperators, the subscribers. It is a venture in coöperative journalism. Write the editors what you like about it, and you don't like.

"I wish you would have editorial comment," wrote a coöperator September. Now the editors had been *wanting* to comment editorially, and in less than two months after the suggestion came in from this old friend and subscriber, they began the editorials which appear regularly now under the heading "As We See It." It was a page of comment that moved another coöperator to write:

Let me congratulate you on the first-class editorial on What Price Propaganda. I wish it could be reprinted in every radical and liberal paper. . . . The Last Page also is most delightful. Both December and January are worth chortling over. The verse in the first is awfully good, especially the low-brow."

WHILE we were all laughing and celebrating our eighth birthday last month, marked by a larger number of Christmas and New Year gift subscriptions than were ever before entered, came a letter which seemed at first overwhelming. A coöperator who had contributed \$3,000 annually for the last four years wrote us that she was regretfully withdrawing her contribution, because of a new venture on her own involving heavy expenditures.

But with such a record of achievement as we have had for the year 1925, even this blow could not discourage us. We are confident of an even better record of progress in the year 1926. Our business income for 1925 was over 35 per cent of the total expenses. It was 30 per cent in 1924. We shall all work together to make it 40 per cent in 1926.

MEANWHILE that remaining 60 per cent of the budget must be raised in contributions. Already \$300 has been pledged in the form of contributions of small amounts from coöperators who want to help make up the lost \$3,000. To meet the extra \$2,700, will you be

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- One of 115 people each to give an extra 5

It does not matter at what time in the year the gift is paid, but you can well realize what a load will be lifted from our minds, at the beginning of the year, if we may have the assurance of your help.

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The Last Page

I WISH to direct the attention of Mr. Gilbert Seldes and other heralds of jazz as the materials out of which a fine new music is to be created, to an advertisement which has poisoned my mind with heathen doubt. It is to be found spread over the papers and magazines of the whole land, and urges readers to purchase a leading make of saxophone. Says the ad: "It is a big help socially to any young man to be able to play a ——— Saxophone. It's so easy to play—no tiresome 'practicing' required as with most other instruments. You don't even need to be musically inclined." I trust I may be permitted to state that I have often noticed *that*.

* * *

I FEAR I have been insufficiently constructive in recent months. My motto has been that of the famous Carl Schurz, who said: "When my country is right, to keep it right, and when it is wrong, to put it right,—that is my duty." But that, dear friends, is not constructive. That is merely being a trouble-maker. No longer will I follow such teachings; no longer shall I say, "Let me right the wrongs of a nation and I care not who takes its Dawes." I will be *constructive*. You know what people say: "It's all very well to be *critical*, but what we want is *constructive criticism*." Of course, between you and me and *The Saturday Evening Post*, it is perfectly obvious that what people really want when they say that is merely to be slapped on the back and told they are absolutely O. K. and that everything will come out all right. But if they want to call it "constructive criticism"—well, anything to oblige.

Now, how can I be most helpful? Hmm. . . . Hmm. . . . Hmmmm. . . . I have it! What is the worst thing that is likely to happen to the most people at the present time? Without dispute: get sent to jail. All the U. S. A. is divided into three parts: the people so bad that they are sent to jail; the people so good that they are sent to jail; and the people—neither especially bad nor especially good—who send the rest. The moral of which is, if I am to be genuinely constructive and timely, I can do nothing better than tell people how to keep out of jail.

Well, first of all, the bad people. Obey these simple commandments:

1. Do not break any laws that are considered important by the jail-sending people.
2. Do not steal,—in small amounts.
3. Do not kill,—unless in wholesale quantities, expressly upon the orders of the national government.
4. Do not bear false witness against your neighbor,—it's cheaper to buy a newspaper and put whole classes in wrong.
5. Look around you at your respectable and prosperous fellow citizens. Observe carefully the laws they break with impunity, the friends they cultivate, the political funds to which they contribute, the clubs they join, the charities they aid, the clothes they wear, the money they make—oh, very specially the money they make—and then: Go thou and do likewise.

And now the good people. It is not going to be easy to suggest means by which these may keep out of prison, but I will do my best. I'm afraid they will have to consider more commandments:

1. Take off your hat every time the flag goes by and the onlookers whoop it up for war to the tune of "Onward Christian Soldiers." Don't smile; look as if you were in church. See if you can't find around you some busy or careless person who has been looking the other way; if you see one, and he is not too well dressed or has no cane, step over and ask him if he is a Bolshevik. He will try to look astonished, and deny it; but don't brook any denials; you will have the crowd with you. This will count in your favor in time of need.

2. When you are asked if you don't think Coolidge is a wonderful president, reply at once, enthusiastically, "Yes; but a American would uphold him more warmly than that!"
3. Keep away from street speakers. How do you know who the man who is holding forth is only an ordinary cheat, liar or an enemy of your country's welfare?
4. Don't join the union.
5. Keep off the grass.
6. Don't read papers which print such radical stuff as report investigations into the administration. It may make you less; and the country, and business too, needs to keep calm.
7. Say "Sir" when you speak to a member of the American Defense Society.
8. Mind your own business; don't be trying to protect the agitators, reformers, betterers, and the discontented. If you can be satisfied, look it anyway.
9. Don't talk.
10. Don't think.
11. Be Christian; it will help you. But don't be Christlike; will get you into hot water.

Having offered these constructive suggestions, I trust that the practice may appreciably reduce the number of jailbirds. This may be hard on the jail-senders, one of whose primary emotional out will thus be taken away; but I can't help that. You can't be constructive—as I have often thought before—without destructiveness at least in some directions.

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Today the United States is producing:

- 55 per cent of the world's iron ore;
- 51 per cent of the world's pig iron;
- 66 per cent of the world's steel;
- 51 per cent of the world's copper;
- 62 per cent of the world's petroleum;
- 43 per cent of the world's coal;
- 52 per cent of the world's timber output;
- 65 per cent of the world's naval stores;
- 42 per cent of the world's phosphate;
- 80 per cent of the world's sulphur;
- 63 per cent of the world's mica;
- 64 per cent of the world's zinc;
- 60 per cent of the world's talc and soapstone;
- 45 per cent of the world's barytes;
- 55 per cent of the world's cotton;
- 95 per cent of the world's automobiles;
- 62 per cent of the world's self-esteem;
- 54 per cent of the world's cocksureness;
- 91 per cent of the world's burning at the stake;
- 52 per cent of the world's Nordic drive;
- 58 per cent of the world's conservatism;
- 77 per cent of the world's trashy magazines;
- 85 per cent of the world's newsless, tabloid newspapers;
- 59 per cent of the world's wartime profiteering;
- 100 per cent of the world's Charleston;
- 44 per cent of the world's one-sided newspaper editorials.

No other country in the world's history can show such progress and such a large share in the production of leading commodities. (So says the *Washington Post*, with the exception of the last ten items, which I have added in order to be constructive.)

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Ha! ha! Excuse me, please; but it wouldn't be constructive to write a whole Last Page and not have a laugh in it somewhere.

ECCENTRICUS